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**A QUALITATIVE EXPLORATION OF THE IMPACT OF PERSON-CENTRED
COUNSELLING TRAINING ON FRIENDSHIP**

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of Arts (Clinical Counselling) in part fulfilment of the Modular Programme in
Clinical Counselling**

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ABSTRACT

This qualitative research is an exploration of the impact of person centred training on our important friendships. The data was gathered from four practicing person-centred counsellors using semi-structured interviews and subsequently analysed using Interpretive Phenomenological Analysis. Findings from the data showed that our friendships are impacted both negatively but largely positively by our training. Emerging themes include notions such as outgrowth and the collision of worlds as we try to integrate our changes into our lives. A major theme was that we become enriched by our new ways of relating and seek this out from all our friendships and that our friendship landscape necessarily changes as we consciously engage with the core conditions. These findings support other work in this area.

DECLARATION

This work is original and has not been submitted previously in support of any qualification or course.

Signed:

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Chapter 1

Introduction

This study has grown out of my experiences of friendship, whilst training to be a person-centred counsellor. For me, there has been a maturing process of self discovery that has not only illuminated my own “workings” within my family bonds but also in my social relationships as I notice and re-position myself ‘within’ my friendships. Existing work notes how the “clandestine activity” (Egan 1973) and “emotional separateness” (Lerner 1989, 212) of both the work and personal development of the therapist, can really un-seat established bonds as our un-fixed, transitioning identities (Rogers 1951, Dexter 1996, Dryden and Thorne 1991, Johns, 1996) buffet our surroundings and we are “weaned from previously unexamined patterns of behaviour” (Jourard 1971). I sometimes felt a kind of role confusion arising from moving through “the crowded stage” (Johns 1996, 42) of people in my world, as I tried to find room for new parts of me and negotiate a subtly different way of relating in established friendships. There is a growing body of work on how insight training affects intimate partnerships (Guy 1987, Farber 1983, Cawkhill 2002, Collins, 2008, Cowan 2012) but the complex bond of friendship is “under-researched” (Adams and Blieszner 1994, Alhanati 2007) and only described anecdotally in person-centred literature or as an adjunct to intimate partner studies. As my friendships are also hugely important bonds that provide sustenance I need to practice (Guy 1987, Miller and Stiver 1997, Johns 1996, Comaz-Diaz and Weiner 2013), it felt an important omission. I was conscious through training of multiple shifts taking place within my self- structure that I found difficult to articulate to friends outside counselling as I became a slightly quieter and more serious person in their midst.

There was a combination of struggling to find a common language and also perhaps some fear that I might frighten them away. A rich closeness with others on my course however, filled the gap and I became conscious of a movement away from some other friendships in a kind of “creativity cycle of loosening and tightening” (Kelly, 1955). It seemed the gain in richness came at some cost.

Searching the literature began to shape the direction of the study as I engaged with resonant aspects that helped direct my interview schedule (Appendix 3, pp.70-72). Much of the literature describes hazards of practice that reflect the complexity of the work and the struggle to operate between the intensity of the therapeutic dyad and the outside world where trying to reach “self-ideal congruence” (Guy 1987) seemed to require a balancing of a delicate emotional equation.

I decided to read up on how other person-centred trainees managed this transition to a different way of relating and although found some author accounts (Mearns 1997, Buchanan and Hughes 2000, Harding-Davies, Alred, Hunt and Davies 2004) was struck by how few direct studies existed. I called my study “An exploration of the Impact of person-centred counselling training on friendship” and to facilitate this exploration of a change process, decided to use Interpretive Phenomenological Analysis (IPA) (Smith, Flowers and Larkin 2009), to “allow rigorous exploration of idiographic subjective experiences” (Biggerstaff and Thompson 2008). I hoped to make it possible, through an interpretive process, to ascribe meaning to another’s world, and thus position myself more fully. I interviewed four participants, each of whom qualified as person-centred counsellors up to two years ago and from their rich narratives, was able to develop three main super-ordinate themes and nine sub-themes. Their voices and my interpretation create the data and basis

for the discussion. The study concludes with a summary of findings and thoughts for further research.

Chapter 2

Literature Review

Result of Literature Review

To place this piece of work into an allied research context and offer some background (Smith Flowers and Larkin 2009, McLeod 2011), I undertook a review of the core literature available to me in order to identify relevant themes and create a critical and analytical basis for further investigation. With Chester University Library as a base, I used books as well as electronic resources employing search terms that focused on concepts of friendship, change and training and the databases PsychINFO, PsychARTICLES and PsychBOOKS (see Appendix 1, p.68). This familiarising with existing work helped me to note paucity and create my own area for exploration, but I stayed mindful of the need to maintain a healthy scepticism and a questioning stance and not to over saturate myself, thus holding onto uniqueness and a space to generate ideas (McLeod 1993, 17). There is a balance to be maintained between being stimulated and informed and being unbiased and open to surprise (West 2011). From the initial literature review, I was able to extend my search through a snowballing method. I also used my own library, requested books from the British Library and utilized other search engines such as Google Scholar. I was also able to contact a recent author through email and this created further scope for searching. I approached Illinois University to request access to a single pertinent study but it was unavailable.

I found that there was a small body of work that looked at the impact of training to be a therapist on the extended private world of the therapist but apparently no studies looking specifically at the lived experience of change within friendships following Person-Centred

training apart from some anecdotal evidence within recent texts. (Mearns 1997, Mearns and Thorne 2005, Buchanan and Hughes 2000, 91, Karter 2002) and a study by Dexter (1997) that touches on the social impact of Rogerian shaping. The existing work encompasses a small core of research studies (Cogan 1977, Guy 1987, Farber 1983, Skovholt and Ronnestad 1992, Truett 2001, Wright 2004, Alhanati 2007, Kennedy and Black 2010) which look at the intimate relationships of the therapist but also examine the impact of training on the significant friendships of therapists. With the exception of Truett, these studies come from America and Canada and are underpinned by heterogeneous psychotherapeutic traditions. I widened my search to include personal and professional development issues and transformative learning perspectives (Connor 1994, Mierzow 2000) which I felt would touch on some of the areas raised by my title and emerging themes from the literature. This included research looking at personal growth and the impact of personal development and change on the therapist (Ronnestad and Skovholt 2003, Dexter 1997, Mearns 1997, Harding-Davies, Alfred, Hunt and Davies 2004). Despite it being an important area, there is relatively little specific, nuanced study and even less within the last five years. Donati and Watts (2005), state that it continues to be a “poorly defined area of training” and prey to “conceptual fuzziness”. Connor (1994) suggests a rigorous course of training encourages “profound” change but it would seem that our detailed understanding of the tentacled impact “outside the 50-minute hour” (Kennedy and Black 2010) on important social bonds, is relatively unexamined. Farber (1983, 174) notes this research gap has existed since Freud commented upon the “dangers of analysis for the analyst”. In addition, I looked at studies examining impact of training on intimate partners (Fear 2004, Collins 2008, Cowan 2012). Other relevant literature reviewed, included the allied effects of working as a therapist and how we develop our authentic selves within the therapeutic hour as we

become neophyte practitioners. It felt important to get a feel for the literature examining the “wounded Healer” (Jung 1951, Rippere and Williams 1985, Sussman 1992, Gladding 2004) and also that encompassing themes of impairment, burnout and isolation (Freudenberger and Robbins 1979, Kottler 1993, Barnett 2007), our motivations to train (Farber and Norcross 2005, Barnett 2007) and also at our existing psychological make- up (Henry, Sims and Spray 1973, Farber, Guy and Norcross 2005, Wheeler 2002 and Mander 2004). I further explored the literature on friendship. (Bukowski and Hoza 1989, Demir and Weitenkamp 2007, Helm 2012, Adams and Blieszner 1994) in order to understand its nature and bearing on our adult relational functioning. My aim was to get a feel for any of the potential concerns of my participants and also to engage with the literature in a way that touched my own experiencing.

The impact of change on the trainee through person-centred training

All therapy training demands a great deal from the participant but it can be argued that person-centred training asks the most of all and Owen (1993, 2) notes how “the demands of the work on oneself and those at home, can be in conflict”. Mearns (1997, 113), talks of the emphasis on the personal and relational qualities of the counsellor and the “daunting personal development objectives required”. He describes the “greenhouse effect” of personal development creating a disparity and contrast in highly congruent relating between course members and less congruent relating at home and how “it is impossible to go backwards” (108). Change in person-centred therapy will be congruent with its core theoretical model. Dexter (1997, 89) in his critical review of the impact of Person-Centred counsellor training, looks at the adoption of a fundamental philosophy shift inculcated through the learning of therapy which creates our perspective when viewing our fellow

man. He suggests that trainees are not simply applying a set of skills that are picked up and then left at the counselling room door but are asked at the most fundamental level," to develop trust as a replacement for responsibility". Williams and Irving (1996, 165) in their study attempting to clarify thinking about differences between personal growth and development, state that personal growth is a holistic concept. "Self actualization is a way of being, not simply a state of knowing". They suggest that growth is not a learned theory but encompasses permanent change. Johns (1997, 59) echoes this and suggests trainees change affects their "whole person" and encompasses vast areas involving a "unique pattern of moral, emotional, sexual, social and intellectual concerns". Person-centred training encompasses transformative learning perspectives (Cranton 1997, Mezirow 2000, Dirkx 2001) as we become emancipated from unconscious or unquestioning acceptance of what we have come to know about ourselves and our lives. We learn to make meaning, take ownership of our social roles, self author and take heed of our intuitive and unconscious processes. We thus can be seen to fundamentally change and this ripples out into our private and social worlds. "Also, psychotherapy ideologies have direct consequences as they can form the basis of a different way of life" (Owen 1993, 2).

The counselling relationship and the friendship relationship

Definitions of friendship include words such as trust, interpersonal bond, empathy, acceptance, honesty, altruism, understanding and compassion (Wikipedia 2013). Friendship is uniquely voluntary, dispositional and sociologically shaped. Friendship bonds can be considered to be relatively un-institutionalized, without standard rituals, norms or nomenclature to guide the partners or create a description. Friendship is thus difficult to study or describe as there is a lack of a cohesive theoretical basis (Adams and Blieszner

1994, 163, Nangle 2003). Existing literature on friendship looks at the individual/personality and societal/structural factors that contribute to friendship bonding but there is a consensus that friendship patterns are likely to change as people make life course transitions (Allan and Adams 1989). Friendship bonds and therapeutic bonds thus have many words/features in common but also some differences. Orlinsky (2012, 3), describes the therapeutic relationship in terms of a social bond. He embeds that relating within the sphere of personal life. Our social bonds (including “best friends”) are “embedded in the individual’s self, and from there radiate like the spokes of a wheel.” Thus he is saying that relating is at the heart of our work and friendships at the heart of our lives and draws parallels to the quality of relating. “There is of course, an important difference between the therapeutic relationship and other relationships in one’s personal life. Ordinary personal relationships are mutual.” He goes on to say that there is a line between professional bonds and social bonds and that the therapeutic relationship belongs to the therapists “professional life” and not his “personal life”. Other definitions of friendship echo this mutuality and add choice and demographic compatibility as factors which differ from the characteristics of a therapeutic bond. Friendship is also linked to adjustment, quality of life/happiness and self esteem (Demir and Weitenkamp 2007, Bukowski and Hoza 1989). However, there appears to be a gap in the literature describing this interface between our private and professional worlds, our therapeutic bonds and our friendship bonds. That space where they collide and we must titrate our person-centred core conditioning to appropriately and ethically fit and fulfil our friendships and tune our relating thermostat. The person-centred ethos revolves around constructive personality change through relationship and Rogers (1961, 22) notes that “ It is a very paradoxical thing- that to the degree that each one of us is willing to change himself, then he finds not only himself

changing; but he finds that other people to whom he relates to are also changing.” Existing literature around the area of the private life of the therapist seemingly then, consists of descriptive accounts and personal experience of the phenomena of relational/friendship change but very little looks at just what happens when we are with our friends and working as person-centred practitioners.

Counselling and friendship: Early studies

Reviewing the literature illuminated two main “cycles of interest” (McLeod 2003, 11). A series of studies from the 70’s and 80’s and then those clustered around twenty years later. Earlier studies that specifically examine the impact of therapy training on friendship have relevance to the current post- modern era but care needs to be taken when applying their findings to current person-centred training. Seashore (1975) noted his observations on the perils of professional development in a paper where he stated that there may be “a significant amount of conflict among those who liked you for what you were, not for what you are becoming”. Cogan’s (1977) doctoral thesis looked at friendship amongst psychotherapists and noted how at the time of training, friendships were felt as deep, intense and open. Participants reported that this was as a result of their work experience enabling a fuller investment in them. He noted however, that after ten years of practice, they reported very few friendships, suggesting some kind of isolation and loss. Freudenberger and Robbins (1979) looking at the hazards of practice, suggested an increase in friendships with fellow therapists and a loss of friendship outside the profession and other researchers in this era replicated themes of physical and psychic isolation (Deutch 1984, Goldberg 1986) and “emotional tightness” as trainees learn to minimize their own responding (Malcolm 1980).

Farber (1983, 175) used a large, heterogeneous sample of therapists to examine the extratherapeutic implications of practice on the therapists world. It was heuristic in nature and the results predicated on the notion that “there exists a crucial connection between a person’s work, and his behaviour and self identity outside of the work environment”. His results indicate “noticeable impact” across the spectrum of training schools and a ‘double-edged sword’ theme echoes through the findings. The nature of insight training creates a “psychological mindedness” which enriches friendship by fostering acceptance, depth, curiosity and sensitivity. However the shadow side to this change suggests that this may also be pervasively consuming and “interfere with natural, affective social interacting” including changes in disclosure levels (both ways), increased introspection, difficulty in setting aside a “clinical persona” and a tendency to socialize less and with a smaller circle. 66% of the study cohort came from a psychoanalytic viewpoint and findings thus cannot be easily applied to person-centred therapists. Farber (1983, 177) notes the limitations to a study trying to examine “a huge, intangible area where it is difficult to get measures”.

Guy (1987, 134) reiterates this theme of gain and loss within friendship as a result of being a therapist. His comprehensive literature review looks at all areas of the private world of the therapist synthesising available research. He suggests that “personal assets and liabilities of being a psychotherapist, noticeably affect interactions with nearly everyone with whom the therapist experiences an intimate relationship.” The benefits of therapy training on friendship echo those found by Cogan (1977), and include an increased depth, intensity and openness to relating. The losses include emotional depletion caused by the intensive nature of the work leaving less time for the work of friendship, a corresponding inherent isolation, a blurring/conflict of roles, loss of spontaneity and difficulty with mutuality. His conclusions

pertain mainly to psychoanalytical training where he suggests that amongst therapist's friends, there may be a "fear of being analyzed or manipulated" (139). Some of Guy's (1987) observations are anecdotal and require further rigorous, empirical investigation. He suggests at one point that the "hectic lifestyle" of the therapist, may make him unavailable to friends and that friends may expect "free advice" leaving the therapist feeling "used and exploited"(138). He hints of role conflict and confusion resulting from changed expectations/perceptions and shifted relational boundaries, but concludes that although these hazards of practice certainly impact on friendship, there is no "conclusive data" and acknowledges that his findings are largely a result of "conjecture and supposition"(129).

Recent studies: The voice of the therapist.

The conclusions of recent studies looking at the impact of training on friendship seem to largely echo the earlier studies in finding a complex mix of gains and losses. However, rather than anecdotal descriptions of phenomena, they attempt to really articulate the voice of the recent trainee. Skovholt and Ronnestad's (1992, 2003) model of counsellor development, places personal and professional development as the two strands that describe the broad learning process. Their 14 themes note that "across time, a professional's theoretical perspective and professional roles become increasingly consistent with his or her values, beliefs and personal life experience"(1). It is a life- long process that may be erratic (6). They further suggest that personal life, including peer relationships, influences professional functioning in both positive and adverse ways but that the counsellor's personal life relationships are a powerful influence (10, 11). This offers a more integrated perspective in contrast to earlier work. Truell (2001, 3) used grounded theory and an in-depth semi structured interviewing approach, to ask six recent counselling graduates to comment on

their training experiences. He reiterates earlier research into the losses around friendship experienced by seasoned therapists outlined by Guy (1987) and others, but further suggests that newly qualified counsellors are “not only vulnerable to the same phenomena but perhaps their problems are more intensified.” He suggests that they are less likely to have an integrated balance between their personal and professional lives. All six participants reported changes in their friendships. Five reported increased selectivity and distancing, one reported increased personal boundaries and all noted a decrease in their number of friends. This was partly to do with not needing to “please”, out-growing old patterns of relating and the destabilising effect associated with change. The positive aspects included the notion that the friendships that survived the training process were stronger, more intimate and more meaningful than previously.

Buchanan and Hughes (2000, 91) in their compendium of person-centred trainee experiences, talk about the impact on friendship. They gained insights from a large number of trainees which include reported awareness of new patterns of relating at depth with peers on the course that contrast with the quality of relating outside, with friends. This ‘eviction’ from old ways of relating is a common theme throughout the literature and its dual loss/gain outcome also seems to be a recurring theme in the description of both the gain in relational depth and the loss of familiarity and consequent potential isolation with existing friendship. More recently, Wright (2004, 2) targeted 200 counselling students from different training establishments and asked them to describe their changes and consequent impact on relationships including friendship. Her findings are consistent with other contemporary studies (Buchanan and Hughes 2000, Karter 2002, Truell 2001, Alhanati 2007) in that the benefits were largely positive. However, she too noted the contrast

between the congruent nature of course/peer relating and how this “could result in trainees becoming dissatisfied with their present friendships” outside.

Alhanati (2007) undertook a qualitative study of the personal lives of 6 therapists. Using thematic analysis she asked them a series of questions about the impact of their work on various aspects of their lives including friendships. She noted a strong emergent theme of an “intertwining of their personal and professional worlds” where her participants reported difficulty in separating out personal and professional lives into separate topics. She noted this as a unique finding which had been “markedly omitted from the research literature to date”. However, her findings show a largely positive impact on friendship with participants reporting stronger investment in meaningful friendships and a “letting go” of more superficial ones. There was also an expressed desire for reciprocity and a shedding of friendships lacking mutuality. This suggests that old maladaptive friendship roles/patterns of behaviour were brought into awareness and were no longer as powerful, following insight training (Barnett 2007). Participants also reported better boundaries within interpersonal relationships and a greater acceptance, spirituality and compassion were also reported as though life was viewed through a slightly different lens. Communication was better with enhanced tenderness, openness, warmth, listening and patience, culminating in enhanced “presence”. A negative finding alluded to fatigue associated with the nature of therapeutic work leaving participants depleted of energy to invest in friendship. However, Alhanati (2007) did not specify or ask her participants for their therapeutic orientation and so it is difficult to assume that her findings are entirely reflective of person-centred trainee experience. However, embracing a post-modern constructionist approach to research, her

participants meaning –making holds truth in their worlds and thus adds to a creative, open discussion .

Conclusion

I have used a thematic approach to the literature to try and put my study within a framework of knowledge but “insider status” is not a pre-requisite. Its aim has been to help me “learn something about my participants” (Smith, Flowers and Larkin 2009, 42). A general feeling from previous work is that there is a complex web of change which impacts on friendship, when we undertake any form of insight training. Nevertheless, I have to put-aside knowledge gleaned from the literature to allow my participants to tell their own stories and it is hoped that something fresh can be discovered by focusing on person-centred therapists in particular.

Chapter 3

Methodology

Introduction

The primary aim of this piece is to try, through an “interplay of verification and discovery” (McLeod 2011, 13), to make sense of how our social/friendship world is constructed and reconstructed following person-centred training. I want to curiously explore complex experiences and perceptions through detailed language not reduced to a quantitative numerical form (Cooper 2008). I am not seeking to simply describe events but to attempt to make meaning from the lived experience of an ongoing transitional process in a rich and detailed way and thus the constructivism of qualitative enquiry best fits. Its philosophical underpinning in phenomenology, will allow a fine combed description of “talk, thoughts and feelings” (Hanley, Lennie and West 2013, 98) and I feel that for me, there is no other way “to understand the intricacies” (103) of experience within our complex phenomenological fields. As Husserl (1982) might say, I wish to not only look at friendship shifts but at the “essence” of “friendship-ness” following person-centred training. Smith Flowers and Larkin (2009, 14) describe this essence as “the set of invariant properties lying beneath the subjective perception of individual manifestation of that type of object”.

Qualitative Research

Whilst some of the literature reviewed around friendship and therapists involves traditional positivist quantitative methodology to help explain, clarify and illuminate areas of interest

(Farber 1983 et al), or detailed literature review descriptions of existing findings (Guy 1987), they have relied on the separation of the research from the researcher for necessary objectivity. This data can be evocative and meaningful (McLeod 1993, 41) but it is limited in its flexibility and language and is often thin when communicating the more messy lived experience. It is “paradigmatic knowing” (Bruner 2002) that is more abstracted from everyday living which seeks to explain cause and effect. Our experiential worlds are neither fixed or measurable as absolutes. “Good qualitative research requires an immersion in some aspect of social life in an attempt to capture the wholeness of the experience” (McLeod 2011, IV). With foundations in phenomenological philosophy, it is more of a “narrative knowing” (Bruner 2002), where we make sense of our constructed worlds and where “human agency can make things happen” (McLeod 2011, 2). This allows for fluid descriptions of experiences “as they appear to consciousness” (Moran 2000, 6) but also involves interpretation and reflection by the researcher. I want to hear from a small sample of individuals what it feels like to change within an existing relationship, with the aim of adding to awareness, understanding and meaning without necessarily needing to validate previous theory or findings (Elliott, Fischer and Rennie 1999). There is the hope of “venturing into new territory” (Willig 2008).

However, “radical certitude” (McLeod 2011) where we seek to put aside previous knowing, learning and assumptions, to look at and understand phenomena afresh, requires the adoption of a transcendental attitude only achieved when we bracket- off such assumptions and re-use ourselves and our language in such a way that we can see the essential structures of the “thing itself”. It feels like a big task and this phenomenological reduction or “epoche” (Husserl 1927, Maykut and Morehouse 1994), will require of me a paradoxical

intellectual authentic rigor and a willingness to openly use myself as a personal part of the story (Dahlberg, Drew and Nystrom 2001). I cannot totally separate myself from my worldiness/intersubjectivity, my cultural shaping and language, and thus a methodical hermeneutic approach (Rennie 1999), acknowledges that my interpretations will be coloured by my subjective world. Creativity, a transparent method, an open-minded critically reflective stance, would hopefully balance this subjectivity as I immerse myself in the participant's world of friendships, reflect on mine but hold the necessary tension between our two experiences.

Interpretive Phenomenological Analysis (IPA)

One such approach is IPA. An interpretive, phenomenological "hermeneutic enterprise" (Smith, Flowers, Larkin, 2009), which is concerned with the exploration of a phenomenon as it appears. The researcher is implicated in both facilitating and making sense of the phenomenon using a non-linear, circular style of thinking. Phenomena can be viewed from a number of inter-related levels to gain different perspectives on its "part-whole coherence" (Smith, Flowers and Larkin 2009, 28). A further feature of IPA is its idiographic concern with the systematic, thorough and detailed particular of the data. It enables complex, individual exploration of "experiential phenomena (an event, process or relationship)" from the perspective of "particular people in a particular context". It is thus a particularly good fit with the person-centred ethos where we all exist in our own unique, "subjective perceptual field" (Rogers 1951).

Sampling

“Sampling, must be theoretically consistent with the qualitative paradigm in general, and with IPA’s orientation in particular” (Smith, Flowers and Larkin 2009, 48). Purposive sampling (Denscombe 2003) gave me access to participants with insight into my area of study and despite extensive advertising at other training institutions, counselling organisations, the NHS and BACP online via poster (Appendix 2, p.69) and email, each of my subjects came via referral/snowballing (Denscombe 2003). I was surprised at how difficult it was to access participants who fulfilled my criteria. There was a lot of expressed interest in my research question but actual uptake took longer. I stayed mindful of the ‘opting in’ ethos and did not directly pursue potential participants. I was also conscious of the need to avoid dual relationship (Bond 2004). My referral network ensured vibrant interest in the material. In addition, I went through the NHS ethics committee to access participants but had no uptake. This was an interesting and useful, if lengthy process. Because of the ideographic nature of IPA and the in- depth case by case nature of analysis, I believed that four “theoretically interesting” (McLeod 1999, 79) participants would give sufficiently rich data. My sample was homogenous in that I wanted person-centred therapists with a defined amount of experience to whom the research question would be meaningful. My criteria asked for practitioners with up to two years experience to allow for recent reflection on their change process. However, I did not want to treat them as “identikit” (Smith, Flowers Larkin 2009, 50) and was prepared to be open to areas of divergence within the sample (Patton 2002). I also felt a male perspective would be of value and one of my participants was able to offer this. The sample, were aged between 45-60 years and two

held Masters. All were currently working in both private and voluntary practice and felt that the research area resonated sufficiently for them to connect with it.

Data Collection

Hanley, Lennie and West (2013, 109), describe data as made up of a "mix" of the researchers creative practice, reflexive journal and detailed responses from the chosen collection method. McLeod (2011, 70) calls it the "primary evidence" in the form of a meaningful, constructed text. I opted to use a one-to-one, semi-structured interview in order "to explore the phenomenon of interest but not stray too far from it". I hoped to be able to manage the shift from counsellor to researcher with its related ethical and methodological issues, and to use my skills to access data that "goes beyond their initial expectation of the interview exercise" (104). At the same time, as an inexperienced researcher, I needed to stay mindful of ethical boundaries. It was not a counselling session (Dallos and Vetere 2005) and I also had to learn to manage the direction of the interview without taking on the role of 'expert', but stay attuned to nuanced meanings and body language in a kind of flexible non-directivity. I also wanted to maintain a level of rapport and trust (McLeod 1994, 80), and to inhabit a person-centred way of being. Empathy, sensitivity and self awareness were thus key components of the process. The BACP's Ethical Guidelines for Researching Counselling and Psychotherapy (2004), also talks about openness, integrity, confidentiality and accuracy and being mindful of these, would allow participants to safely "tell their own stories in their own words" (Smith, Flowers and Larkin 2009, 57). Further advantages to this method of data collection include the notion that the participant is a co-creative collaborator, with some sense of control and it is thus an effective way of collecting complex and sensitive material (McLeod 1999, 97). This fits well with IPA where there is a

commitment to “understand our participants perspective and to take their claims and concerns seriously” (Smith, Flowers, Larkin 2009, 57).

I devised an interview schedule of questions (Appendix 3, p.70), in an attempt to come at the research question “sideways” (Smith, Flowers and Larkin 2009, 58) and with a “conscious partiality” (Mies 1993). I used a kind of gut feel reflexivity to find areas of interest and also looked at the literature. I also consulted with my supervisor and had some input from an NHS research fellow. I then grouped and refined them into categories for investigation (Maykut and Morehouse 1994). I tested them using a pilot study to get a feel for their clarity, robustness and ability to generate rich data. “The task of the researcher is to define or delineate the phenomenon to be studied, and then to facilitate, the exploration by the participant of what this phenomenon means to her” (McLeod 2003, 74). From the pilot I learned the importance of using prompts and also to be prepared to clarify each question, and from this knowledge, I created my own interview schedule with detailed prompts (Appendix 4, pp.71-72). I then sent each participant a copy of the questions along with the consent form and information sheet (Appendices 5, p.73 and 6, pp.75-77). Three of the four chose to read them in advance. I used email to correspond and set up interviews. Three took place in the participants practice rooms and one at a hospice. All were private, quiet and the choice of the participant. I introduced myself and set up my digital recorder whilst trying to put each participant at ease. I acknowledged my own inexperience as a way to create congruent connection and thanked them before asking them for consent. I was aware that I was part of a creative dyad and this knowledge allowed me some freedom to openly introduce my research question. My initial interview was perhaps the least relaxed or natural but I gradually learned to clarify and interact in a way that tried not to influence

but to facilitate (Eatough and Smith 2008). I used open questions apart from question 2. I tried to avoid negative/positive bias but this felt appropriate as a way of delineating a complex topic. This helped to highlight the participants 'voice' (Smith, Flowers and Larkin 2009) and enabled inductive expansion of the topic. The first question was deliberately broad to ease into the interview and in this way, as Smith Flowers and Larkin (2009, 60) suggest, we could move from comfortable description towards something more "analytical and expansive". I was generally happy with each question, but question 3 consistently proved too complicated and probably should have remained as individual questions. The schedule generated enough data for each interview to last around an hour. At the end of the interview we de-briefed and I re-established consent and also clarified the right to withdraw. I further explained my methods to ensure data protection and anonymity. The interview was the transcribed and sent back to the participant for review before analysis.

Ethics

"Most forms of counselling research contain ethical dangers" (McLeod 1993, 339) and qualitative research design ethical issues are complex and generate "unique dilemmas" (2003, 167). As a neophyte researcher it was important for me to access regular supervision to ensure standards of procedural ethical practice were maintained in accordance with both the University Governance and also BACP Ethical Guidelines for Researching Counselling and Psychotherapy (2004). I needed to hold a stance "saturated" (Brinkmann and Kvale 2008, 263) in ethical awareness and to walk with an ongoing awareness of the impact of the study on my participants. I received ethical approval for the study from the University of Chester Ethics Committee and further approval from a local NHS Trust.

My participants opted in freely, but were fully informed about the risks associated with exploring a potentially sensitive area via a full information sheet (Appendix 6, pp.75-77). The right to withdraw was made explicit on the consent form (Appendix 5, p.73). All were practicing counsellors and had access to both supervision and personal therapy. Nevertheless, it was important to regularly check for understanding and safety and hold the core ethical principles of beneficence (acting to enhance participant wellbeing), nonmaleficence (avoiding doing harm), autonomy (respecting the right of the participant to take responsibility for him/herself) and fidelity (being fair and just). Beneficence in relation to research meant that for me, there had to be potential benefits for the participants in taking part. My hope was that they might gain some insight/clarification of a complex area of personal development. This had to be balanced with the risks inherent when exploring potentially painful relationship issues. I offered each participant the option to check their transcript and was clear that this material would be stored in a locked drawer in line with data protection policy. Confidentiality was maximised by using pseudonyms and removing identifying places/names. "Micro ethics" (McLeod 2011, 66) or moment by moment "difficult, often subtle" (Guillemin and Gillam 2004, 262), ethical decision making that takes place during interaction with the participant requires standards of practice as open and full of integrity as therapy itself as well as "sustained reflection and review" (Smith, Flowers and Larkin 2009, 53).

Validity and Trustworthiness

Positivist concepts of internal /external validity, reliability and objectivity, cannot easily be applied to qualitative studies (McLeod 2003, 93) where specificity rather than generalisability are the aim. Qualitative studies subtle subjectivities, make concrete

measuring instruments rather blunt. Debate, posits that they should instead be judged more on their “trustworthiness” (Lincoln and Guba 1989). Elements of this include credibility, transferability, dependability and confirmability. Safeguarding against research “distorted by the individual fantasies and biases” of the researcher (McLeod 1999, 18) requires explicit description of context and method in order to provide descriptive and personal researcher validity. To this end I have tried to make clear my research steps and have provided an audit trail. My chosen method of inquiry, IPA, requires a detailed and considered approach to ensuring adequacy and plausibility. Elliott, Fischer and Rennie (1999) and Yardley (2000) have created attributes of rigour that argue that “sensitivity to context” is paramount. My understanding of and close engagement with, my research area and purposeful method of recruitment should ensure rapport and understanding of my participants social milieu. This should also follow through to my interview ethos. It should demonstrate skill, awareness and dedication. “Making sense of how the participant is making sense of their experience requires immersive and disciplined attention to the unfolding account of the participant and what can be gleaned from it” (Smith, Flowers and Larkin 2009, 180). I have further grounded the study in relevant literature and also in its own carefully collected raw data thus adding to its validity. My analysis uses verbatim extracts which give participants their voice. Yardley (2000), also talks of commitment and rigour and sufficient systematic, idiographic engagement. I aspired to be transparent and coherent in both my process and write- up. I am trying to make sense of my participant making sense of their experiences and I needed to ‘show my workings’ by creating a clear audit trail.

Data Analysis

Analysis of data using IPA allows an idiographic approach that views each transcript as “indelibly a worldly ‘person-in-context’” (Heidegger 1962). I needed to view each script from the ‘bottom up’ (Reid, Flowers and Larkin 2005) to inductively glean each participant’s unique and expert view, rather than start out with set hypotheses as would happen in quantitative research (Maykut and Morehouse 1994). Preserving this individuality, meant analysing each transcript discreetly and trying to hold separate my learning from other participant interviews. This was challenging, but really sinking into the life-world of each script proved absorbing and each participant ‘felt’ different. Other methods such as the Constant Comparative (Maykut and Morehouse 1994) compare data at an earlier stage, but I felt a freedom to look for the richness of uniqueness within the IPA approach I may not have done otherwise. I started my reflective journal at the interview stage and noted my gut responses and any powerful thoughts. This kept them/me away when initially encountering the transcripts. Skultans (1998) talks of a need for personal-professional self-awareness to underpin reflexivity and Finlay and Gough (2003) the ability to consider “intersubjective dynamics between researcher and data”. I listened and transcribed on a slow speed to really try and hear my participant. Once printed, I set the transcript out into columns as suggested by Smith Flowers and Larkin. I initially tried to annotate the transcript using my laptop but found a lack of freedom and a distancing from the meaning and moved to manually noting/mind mapping by hand. Once I had brainstormed, I then moved back to technology (Appendix 7, pp79-81). I used different colours to separate out the analysis into “descriptive, linguistic and conceptual” as suggested by Smith et al and later added myself into the mix as a sort of on-going immediate journal on the right edge of the script. My

“eidetic reduction” (Husserl 1927) created an abstraction of emergent sub- themes on the left of the script which I felt captured/reflected some of the participants meaning. I found it helpful to head the columns with the tasks; e.g. above the emergent themes the “I” and “A” of IPA and above the noting on the right the “P” denoting the phenomenological life-world of the participant. The next step was subsumption where on a separate chart (Appendix 8, pp.83-90, 8a, pp.91-93), I clustered my themes into what felt like important areas. Using subtle colour variations and a key, I was able to visually note patterns and themes more easily (Appendix 9, pp.94-95). Any parts of the script left un-coloured, seemed to capture something of the participant’s individuality (Smith, Harre and van Langerhove 1995). I tentatively created super-ordinate themes, again with the help of visual mind-maps (Appendix 10, p.96), mindful of the delicacy required to separate out my voice and understanding from the participant’s experiencing (Willig 2008). To create a reflective cycle of critical thinking and not stray too far from the participant’s world, I created an evidence trail using supporting textual quotes for each theme (Appendix 11, pp.97-99). I then created a further table of key themes with page/phrase numbers to link back to the data (Appendix 12, pp.100-105). These last steps enhanced trustworthiness (McLeod 1999), by embedding them in their context and temporarily re- suspending my critical judgement (Spinelli 2002). They belonged to the participant but there was a dance between us within the double hermeneutic of me trying to make sense of them making sense of their experience. It was a joint construction of their reality within a hermeneutic circle, where any given part is understood in relation to the whole and vice-versa. As an iterative process, I then moved forward and repeated the steps with each participant. A fuller picture of master themes emerged (Appendix 13, pp.106-116) as I looked for commonality “whilst also being alert to the possibility of new themes” (Biggerstaff and Thompson 2005) and thus difference. This

was difficult in that I was mindful of trying not to 'make the picture fit.' It was time consuming and intense and I needed to leave gaps between each participant to give each clean attention.

Limitations

I am an inexperienced researcher, working in a limited time frame with a small homogenous sample. Whilst not aiming to generalize my findings, data collected is nevertheless dependent on the material offered by my participants and also by my skill in both collection and analysis. Findings may be impacted by my lack of experience (West and Byrne, 2009). Further, different researchers may create different interpretations (Denzin and Lincoln 2005). The unique, complex nature of change and limitations of language and conceptual heterogeneity in describing transitions also adds a layer of difficulty to conducting the study. Although this has the added layer of richness from interpretation and critical thinking, it also adds an inherent tension to this type of study.

Chapter 4

Findings

The data yielded a rich seam of themes and each seemed to bleed into the next with sub-themes which straddled super-ordinate themes. The table below represents three super-ordinate themes which I decided to focus on more fully. They seemed to be the most universal across my participants, but time constraints and the small scope of this study precluded examination of all emergent themes (Appendix 10, p.96).

Overview of super-ordinate themes with sub-themes
1. The need for enrichment and depth in friendship. a. Relational depth and the need for intimacy. b. Meaning of friendship. c. Uniqueness of colleague-friend relating.
2. The blending of the professional and the personal: A collision of worlds. a. Role confusion/blending of selves b. Relational boundaries/on-off switch c. The continuum of the core conditions
3. The permanent and personal nature of change and its impact on friendship. a. Eviction from old ways of being. b. No going back. c. Outgrowth loss/gain.

Temporality is inherent in a study that looks at a transition process and the notion of time/change and maturation weaves through all the transcripts. I thus excluded it from thematic analysis although it would be interesting in of itself. Those themes chosen for investigation represent most fully the participant voice (Smith 2008) and also stay more fully within the research parameters and within each theme- set, are elements of loss and gain and light and shade. Textual quotes are edited for clarity but care has been taken to accurately reflect the essence of participant meaning and also to illuminate both the convergence and divergence of each participant's world. Necessarily my abstracted choices reflect my voice, as part of the hermeneutic circle, but appendix 13 (pp.106-119) contains a fuller audit of participant words for each theme. Full biographical details of each participant can be found in Appendix 6a (p.78)

Sarah; Describes the loss of two very close friends throughout and following training and the introspection of personal development is examined. Her narrative is framed very much around the core conditions as she explores the complexities of change on her friendships.

Rachel; Examines the insight she has developed through her training and how this illuminates current friendship dynamics, particularly one long- standing complex friendship. Becoming more visible to others and increased expectations of in- depth relating, make up her story.

Peter; Describes feeling like two different people in relationship to friendship groups and examines how the core conditions work in existing friendships. He looks at how he marries together his worlds and the potential for enrichment.

Ann; Talks about her core friendships and their importance in her world. Her role when being with a dying friend is reflected upon and also how her core friendships have moved with her changes.

1. The need for enrichment and depth in friendship.

a. Relational depth/need for intimacy.

All the participants were asked how their training had “touched” their friendships (Appendix 3, p.70) and later questions asked them to reflect on how they managed to negotiate the notion of support within friendship. Each person noticed how their expectations had shifted and there was an expressed need for richer communication. This seemed to create both loss and gain. Peter noticed how he sometimes felt a little outside his friendship group;

“It sometimes seems to me now that the conversation is around, particularly amongst the men but even amongst the women, is around relatively trivial things.” (Peter 11/91)

“I kind of feel it’s a bit superficial, there’s also a loss of confidence..there’s some sort of response in me.” (Peter 12/103)

Ann was able to reflect on which friends would be able to meet her at depth;

“It’s funny how you realize ‘horses for courses’..who supports you, who is best in what. I know which friends are good for a great night out and I know which friends I rely on if I was at death’s door myself, you know?” (Ann 6/33)

She also expressed satisfaction in being asked to support her dying friend;

“She wanted to have the difficult conversations which now I’ve looked at it I’m extremely privileged and proud that I could do that.” (Ann 15/91)

The other three participants also echoed this feeling. All felt that being seen as someone able to offer trustworthy support felt *“an absolute positive”* (Sarah 6/68) and that they were *“touched”* (Peter 17/142).

Sarah expressed the complexity of in- depth relating with friends;

"It's complex but actually there's a simplicity as well because there is only one way of being isn't there..and you can't really change that." (Sarah 14/150)

She describes the gradual dissolving of a long term friendship as her friend is unable to meet her need for congruence;

"I felt very uncomfortable being with somebody who isn't quite happy with the situation as it is, but isn't able to say anything." (Sarah 17/186)

But again, demonstrates a light and shade within the change process wrought by training when talking about her friends who have stayed the course with her;

"There was a superficiality before, we didn't really go deep into feelings. Now, old friends that I've had for years and years who have come on that journey with me, have changed..we've changed." (Sarah 19/212)

b. Meaning of friendship.

It felt almost artificial to delineate the sub-themes as they all delicately interweave. However the language used when describing the meaning of friendship seemed noteworthy and each participant spoke with language reflective of a deeper layer of felt meaning but also a need to find meaning in friendship following training;

"I get feelings of connectiveness which you could say, depending on your definition, are quite spiritual" (Peter 56/7)

"When I did my course, it certainly made me reflect on the value of friendship. What this friendship meant to me and the incongruence part of it..what I was harbouring that she didn't know about" (Rachel 3/17)

"I wanted to do something more rewarding and completely different but change everything else at the same time. So when you say; "Did it touch your friendships?"..Yes it did in a massive way, because there was so much change, it made me appreciate the enormity of what I was doing and the importance of the friendships that I had." (Ann 4/25)

It seemed that training and the reflective nature of personal development, created a more global reflective illumination of friendship that both highlights difficulty and loss of friendship and also throws into relief those more profound and resilient bonds.

c. Colleague-friend relating.

The notion that the participants were seeking more in-depth relating was borne out throughout each transcript and elicited responses to questions about changes in the nature of their friendship group, suggested that there was a shift towards friendships with counselling peers.

“So that friendship that I gained during training, has now probably replaced and sort of added to some of the core people from before. That, I didn’t appreciate would happen.”

(Ann 5/29)

Peter, talking about a good friend who is also a counsellor, hints at a kind of aloneness as a result of this shift;

“I’m quite often sitting in the pub thinking actually the only person I want to speak to is her, because I know as soon as we get going, it’s going to be something more meaningful.”

(Peter 11/93)

A further feeling of sadness/loss is expressed by Rachel;

“ On the course, I’ve made a friend..and when I compare the relationship I had with this person who I’ve become close to, to the friend I was mentioning before, it’s such a different relationship and it makes me feel a bit sad really..”

(Rachel 18/76)

Again, light and shade is inherent. Sarah notes;

“On the course, I’ve made some wonderful friends..everything you have shared has produced an honesty and even now we will get together and it is wonderful. The (trust) is quite precious to me because it hasn’t happened a lot for me. It does with counselling friends..but with actual friendships, it doesn’t.”

(Sarah 15/158)

Both Sarah and Peter say that perceived depth is the binding feature;

“I’ve got some really good friends who are counsellors where I can share all that more intimate stuff, but actually in other spheres we haven’t got so much in common.”

(Peter 26/220)

"There's that sense of being in groups with people who are not even like-minded but who you share something really profound or fundamental or something really sensitive with."

(Sarah 23/241)

There was both a sense of enrichment at the gain in meaningful friendships and also suggestion of the difficulties and threat to other friendships that may ensue.

2. The blending of the professional and the personal: The collision of worlds.

a. Role confusion/Blending of selves.

"Across time, a professional's theoretical perspective and professional roles become increasingly consistent with his or her values, beliefs, and personal life experiences" (Ronnestad and Skovholt 1995). Although not directly framed as a question but as a major component within my own research agenda, all four participants had noticed on reflection how friendships had become increasingly if subtly/intricately coloured by the inculcation of the core conditions from person-centred shaping. This is both positive;

"I think I have got a number of friendships where at some point or another, we've had some 'counsellory-like' discussions..I make it very clear I'm not counselling them of course..that has meant I have enjoyed some really nice deep discussions" (Peter 6/42)

And also confusing, as each participant tried to work out 'who' they were being during friendship interactions;

"..there has been a couple of occasions when a friend has said something like;"You sound just like a counsellor now."" (Peter 16/128)

The easing in of the new ways of relating learned during training, proved unanimously complex and I noticed as each participant reflected on it through the interview, the blending

of different 'selves' (Skovholt and Ronnestad 1995), was very much a work in progress with some paradoxes and contradictions. Peter felt that he was *"easing in"* (21/178) but also that;

"at one point I was turning into two different people at the same time and I found it very, very difficult to switch between them." (Peter 22/180)

It seemed that 'role confusion' was not simply confined to the participants but also to their friends;

"There's this expectation that if you go out in a crowd..that expectation from people that almost you have the answers..which I clearly don't." (Sarah 8/82)

Each participant noticed a "merging" of roles in their interactions with their friends. In Ann's case the circumstance of caring for her terminally ill close friend brought a *"crossing-over"* (Ann 5/33), that was very poignant;

"conversations about everything else seemed to disappear and she would openly say she wanted to talk to me because she knew that I understood what it was like for people in her position because of the job I did..but there was I, as her friend." (Ann 14/85)

This was very tough;

"But as a friend, I was having to be..it was like there were two different people. I was very aware I was behaving like a counsellor in some of the conversations I had, because I was trying to keep myself together and not be the friend.." (Ann 15/39)

The complex nature of change was very evident as each participant tried to wear their "way of being" in the 'normal world.'

"there were touches of moments when I thought we were quite close and I wanted this to be..grown on, and occasionally it would be and I began to be aware that this was often when I was almost in counsellor mode, trying my hardest to sort of focus on those elements of unconditional respect..She did respond to that." (Rachel 3/20)

Rachel goes on to say that she wasn't sure if *"that was really right"* (20/94) and Sarah too struggles with the interface between modes when describing her 'helping self' within a friendship circle;

" I have to be conscious that I can't do that. Having said that, is it so different from being a friend? No. You are using the same conditions. So am I doing it? Probably. When I think about it, yes I am."
(Sarah 10/112)

b. Relational boundaries: The on-off switch

My question about ethical boundaries elicited some responses which further echoed the complexity of being trained and the differences between friendship relating and therapeutic relating. Sarah describes how she tries to process and manage this;

"I try to (create boundaries) but of course it's very difficult because all my good friends know what I do. So that can't be boundaried..it's there."
(Sarah 8/88)

"There is definitely a mutuality but there is also a sense of..professionalism...I do try not to be anything people expect me to be. I just want to have a drink and be with my friends. I don't know about easy, but it's doable"
(Sarah 9/102)

Peter explores the subtle differences between friends and clients as a way of delineating his boundaries;

" with a friend, I do have an agenda unlike if I was a counsellor, so I'm interested in them and so it means I can be much more analytical. I can ask questions..I suppose play with psychology which you know interests me which you can't do when you are counselling and I would throw myself more into it..perhaps I might spin off and talk about similar experiences."
(Peter 7/48)

Peter seemed clearer about his boundaries than perhaps the other participants;

"I can't see how there could possibly be an ethical line in using the core conditions outside of counselling."
(Peter 15/126)

Ann also felt some clarity in certain situation about how to create boundaries;

"If it did cross-over, I wouldn't have an issue saying it." (Ann 20/133)

However, she felt more difficulty when working through the delicate ethics of caring for her dying friend;

"Here it was, mirroring the issues with confidentiality..everything about boundaries was all over the place because she was my friend.." (Ann 20/133)

Rachel also felt less secure with boundaries and managing her 'on/off switch' (Farber 1983);

"there was a certain way of being there, which I'd stepped out of something and into something else. I felt that shift, it felt in a way that I'd stepped out of the friendship and was in a different role." (Rachel 23/110)

All the participants seemed to be aware of some conflicts and difficulties and the process of managing them was on-going and reflective of the exploration/integration stage that each was working through (Skovholt and Ronnestad 1995).

c. The continuum of the core conditions.

A sub-theme that blends through all the others within this super-ordinate bracket, was how the cornerstone of person-centredness, the core conditions, were impacting on friendship. Sarah in particular, very much framed her narrative using the core conditions as a benchmark for relating. Congruence for her was an embedded shift/ influence;

"the other thing was I guess, the congruence and the fact that I could only be a certain way now." (Sarah 4/28)

" Now it's there and if I don't say it, it sits with me. I don't know where to put it so it has to come out." (Sarah 21/228)

Again, Peter was more circumspect when asked about any losses in friendship since training;

" I can't really think of any sort of mechanism whereby that might happen because if one is sustaining a relationship more, with an awareness of the core conditions and using them perhaps, I can't see how that would prize anything out of the relationship."

(Peter 9/83)

Nevertheless Peter too, noticed on further reflection how perhaps he felt sometimes more vulnerable;

"I have found that in making myself more sensitive to others, I have become more sensitive to things happening to me."
(Peter 29/124)

It seemed that the core conditions when part of friendship dynamics also created some positive ripple effects in friends;

"When friends ask for help, it just feels..natural, normal..they just feel they can have an open and honest conversation."
(Ann 18/119)

However, it also seemed to create some risk and Rachel reflected on how one of her close friends may have struggled;

"I think you could say that being congruent didn't suit everyone." (Rachel 16/68)

It seemed that those more fragile/ambivalent friendships formed before training, were the ones that were most threatened during and following training. However, the dominant feeling from the participants was one of enrichment in friendship and positive benefit across the more secure friendships;

"I think some of what I've been through, confrontation isn't a bad thing. So it's all about honesty."
(Ann 21/137)

"I am definitely a lot more relaxed with my friends..but the honesty is still possibly the same and you know, the core conditions are still there..still the same." (Sarah 9/98)

Sarah noticed how this enabled her friends to feel safe enough to ask for support;

"there's a sense of responsibility there for sure, but overriding that there's a real sense of I'm pleased that they can ask me...whether that comes from the helping side of me..it's about listening. How easy is that but how often does it happen?"
(Sarah 16/170)

3. The Permanent and personal nature of change and its impact on friendship.

All four participants struggled to communicate their changes to their friends who had possibly noticed but were not *“in on it”* (Rachel 27/142). Indeed each felt the complexity of personal development almost as hard to understand for themselves; *“I don’t understand it properly myself.”* (Sarah 20/220).

a. Eviction from old ways of being.

An illumination of old patterns of relating was one of the powerful sequelae of training;

“It made me realize I was doing certain things for the wrong reasons and that I didn’t have to do them at all.”
(Rachel 15/62)

Rachel described how *“challenging”* this was to others notions of her previous *“agreeable”* relating style (16/68) but that it made her *“accept”* herself and *“enjoy other people”* in new ways. (27/142) However, again the loss/gain nature of change was apparent and for Peter his world view was profoundly altered by training;

“it kind of was a bit of a shock to be honest..not a shock that suddenly hit me but over a period of months you know, that really built up to be a major challenge to my...how I felt about the world really.”
(Peter 3/24)

He described feeling kind of social *“loss of confidence”* when in company with friends who were not on his *“wavelength”* (13/109) and also like Sarah struggled with trying to communicate this;

“I haven’t been able to try and describe them to them. It kind of seems a bit personal, a bit spiritual..”
(Peter 24/203)

“It’s made me feel a bit sad about not actually being able to share something that’s very important and precious to me with some of my closest friends.”
(Peter 25/206)

Ann notes how her needs have changed;

“but to me friendships and what I want from a friendship is now very different where I am in my life now.”
(Ann 25/165)

Sarah too notes how she has different needs and that this has expedited the end of friendship;

“that friendship has gone I would say, because of the counselling or because of the way I have changed.” (Sarah 2/22)

All four participants were aware of the permanent shifts that had taken place and the paradoxical push - pull of complexity /simplicity where life seemed *“so much easier before”* (Sarah 19/206). And yet, there was an integrity and honesty to friendship that was perhaps missing previously.

b. No going back.

“You can’t un-learn something” (Sarah 12/130). There was a real sense that despite the losses inherent in change, the gains to friendship in being in the world as a counsellor were permanent and worthwhile;

*“ whilst I risk my friendships..parts of them..it **has** to be because I couldn’t go back to where I was. There is no way of going back there.”* (Sarah 7/80)

Rachel talks about her tendency to rescue that has been a feature of pre-training relating;

*“I **cannot** do that. I used to when I was younger..my friends needed something, I was there in a flash. I **can’t** do that now.”* (Rachel 21/102)

Ann communicated her sense of empowerment;

“I’m now fully aware that it’s all my choice and I’m doing what I want to do.” (Ann 9/53)

And Peter (22/180), a deeply felt congruence;

“ I think how I was turning into a counsellor felt more consistent with my true being”

even if in so doing, he felt it necessary to *“jettison”* (22/182) a group of friends.

c. Outgrowth.

Linked into the other sub-themes, each participant expressed feelings of a world left behind - although as with the other themes, there were areas of divergence amongst them. Out of

the four, Ann's core friendship group remained the most stable and she very much felt that *"they've been through it **with** me"* (22/148). Rachel describes how she feels a difference in emotional investment;

"I suppose what I'm noticing is that the more I'm trying to give and trying maybe to facilitate, I don't feel that I'm getting that back." (Rachel 7/24)

"friendships went, because they couldn't relate to me in the same way and I probably haven't got time to relate to them.." (Rachel 15/62)

Peter echoes this kind of gulf;

"It's really hard to describe the sort of impact a counselling course has on someone who doesn't really, hasn't really, thought of that sort of thing." (Peter 25/204)

Sarah (23/243), expressed a feeling that overall, her level of trust *"has gone down"* in her friends and differentiated between her counselling friendships in the sense that she could now identify who she felt safe with.

Ann sums up the reorganisation of friendship dynamics and touches on the subtle shifts and nuanced changes involved in insight training evolution;

"If something massive happened in my life then I know who would still want to be part of my life and who I could count on..so things have evolved and changed. They get dragged into different positions. So, I'm still in the mix with people, I still call them my close friends but they all play a different part in it." (Ann 23/153)

Throughout their gradual transformation, all four participants felt parallel shifts amongst friendship groups that were multilayered and subtle. The overall sense was of positive enrichment within friendship bonds which nevertheless involved loss of friends who were unable to stay with the process. There was also a sense of the irreversibility of this and a coming to terms with endings. Identity and 'way of being' also seemed to be something to

be negotiated. A blending/confusion was noted which may be reflective of the relatively recent time since training.

The findings were consistent with other similar research in that all four participants experienced a destabilization in their private friendship worlds following training that presented with a complex mix of losses and gains. There was a powerful sense of movement in all friendship bonds that echoed the participant's personal development and a sense of the complexity of the task of integrating the worlds.

Chapter 5

Discussion

There is no doubt, that training to be a person centred therapist has altered the timbre of the friendships of the participants in this study and this chimes with Mearns (1997, 108), who notes that congruence and the “substantial incongruence” of the “real world” can create a kind of relational no-man’s-land for the trainee, whereby they can move neither to the other side or indeed go backwards. Person-centred training is a complex process (Johns 1996, Mearns and Thorne 2001), interwoven with natural maturation (Brown 1990) that creates a very delicate and subtle re-organisation/transformation (Mezirow 1991, 2000) of identity that has somehow got to be “*eased in*” (Peter 21/178) to everyday life. One outcome of a Rogerian training has been described as inducing a kind of “dynamic disequilibrium” (Hall, Hall, Harris, Hay, Biddulph and Duffy 1999, 9). Friendship too, is a “dance of intimacy” where “being who we are, requires that we can talk openly about things that are important to us” (Lerner 1989, 3). As a concept to define, friendship is complicated and also affected by natural life- course changes outside of training (Adams and Blieszner 1994). Whilst setting myself a difficult task to try and understand the nature of that dance, I allowed the participants to freely choose those friendship bonds they wished to examine and thus self- define what were to them very personal bonds. My findings echo much of the existing work in that for each of the participants, all of whom are at “novice professional phase” (Ronnestad and Skovholt 2003) there have been both losses and gains in their private lives and friendship dynamics (Cogan 1977, Farber 1983, Guy 1987). Three major themes came out of the narratives offered by the participants and nine sub-themes

which seemed to best capture their convergent experiences in trying to marry the new aspects of their relational understanding with existing, familiar, habitual communication. This chapter will attempt to integrate and synthesize my themes with existing literature but also to illuminate the uniqueness and divergence of individual experience.

Adams and Blieszner (1994) delineate a framework on which to examine friendship which comprises of three interacting elements that operate at both dyadic and network levels of friendship. They include “structure” (the form of the ties linking an individual’s friends, solidarity and similarity), “phases” (the formation, maintenance and dissolution of friendship dyads and of clusters of friends within networks) and “interactive processes” (thoughts, feelings and behaviours involved in acting as friends). From the transcripts it is evident that person-centred training impacts each element, with perhaps the “phases” element being the most notable. It seems that training has the potential to destabilize and create “*big shifts*” (Rachel 11/42) within the maintenance phase of an established dyad whereby decisions are made “whether to retain the friendship at its current level of solidarity, change it to a higher or lower level of involvement, engage in different activities all together, dissolve the friendship, display indifference to it” (Hays 1989).

Connor (1994, 29) suggests that in order to fulfil the requirements of training, one must inculcate the ethos of the core theoretical model offered and that a “good course” leads to “profound change”. Dexter (1994, 80) calls this adoption of a “new philosophy” a “powerful phenomenon” and suggests that “it is difficult to imagine other subjects having so much potential impact on the students life.” The heartfelt adoption of the person-centred ethos focusing on the core conditions by all four participants, certainly bears this out.

One of the most powerful feelings from the transcripts which became a super-ordinate theme was the increased need for enrichment and depth as a central feature of friendship. This quest for more intense and intimate encounter, paradoxically, both enhanced friendship and also expedited dissolution of friendship. It seemed that by being exposed during training and following it, to relationships that operate beyond presentational level that are “utterly committed to congruence” and where the thriving trainees’ “endeavour is so firmly tied to who the therapist is a person” (Mearns and Cooper 2005, 137), creates a feeling/need for all communication to carry meaning; “Indeed we may, for a time, become voracious feeders on encounter having been starved for so long” (Mearns and Cooper 2005, 147). Each participant expressed this in their own way, from Peter’s *“itching to get onto some deeper stuff”* (11/93), to Rachel’s soul searching; *“What does this relationship mean? What’s it all about?”* (11/42). McAuliffe’s (2002) study asking counselling students what personal changes they most noticed as a consequence of training, described an increased valuing of dialogue, reflexivity and autonomy and it certainly felt that the participants also needed this from friendship.

The sub-themes in this master theme-set, as well as illustrating the need for depth and meaning also includes the observation that friendships with fellow counsellors, often met these needs more fully. All four participants noticed that their friendship groups had shifted and either a peer trainee or another counsellor had assumed an important space within their friendship world. This fits in with both other anecdotal evidence, (Buchanan and Hughes 2000, 91) and research. Truett (2001) noted that trainees became more selective about which friends they wanted to spend time with but unlike the participants in this study, framed this as a stressor. Guy and Liaboe (1986) noted that counsellors experienced

difficulties with their ability to relate meaningfully with friends. However, all four participants communicated that the addition of these friends who could meet them at depth, added to what Kennedy and Black (2010, 428) describe as a “richer life” and hint at Maslow’s (1943) “Good life”. Nevertheless, the gain/loss nature of the extant literature is reflected within the transcripts too; *“other friends went, because they couldn’t relate to me in the same way”* (Rachel 15/66). All four participants expressed sadness as the ‘angle-poise’ of training shone on their more superficial alliances and long standing ties, were loosened. All four substantiated the findings from other studies of smaller friendship groups and increased friendship selectivity (Cogan 1977, Truell 2001, Alhanati 2007, Buchanan and Hughes 2001).

I think for me one of the most resonant themes to emerge from this study was notion of the blending of the personal and professional selves and the resultant collisions and role confusion as the *“the two merge”* (Sarah 24/247). Alhanati (2007) too, cited this as an unexpected main theme in her study. As Stevens (1996, 2) notes, the self is a profoundly social phenomenon and each of us “inhabits a distinctive social world of lived experience. We are conscious of being and are seen by others as being a *particular person*.” Each of our friendships has a unique hue and when we change, so does the shading of that hue as we add a further dimension of self to the mix. Furthermore, “friendship and counselling enjoy a complex and paradoxical relationship” (Russell and Dexter 2008, 530). Each participant disclosed instances of role confusion when in helping situations with friends. Rogers (1980) describes person-centred ethos as “quietly subversive” and almost a revolutionary “social mediator.” As a microcosm of society, our friendship networks seemingly undergo “quiet” mediation as we train. When asked whether clients could become friends, Mearns and

Thorne (2007, 210) point out that with the person-centred approach, the centrality of power sharing and mutuality mean that it is more like a friendship than any other form of therapy and feel that with negotiated responsibility it is possible. However, it is this 'grey area' negotiation of a dual relationship with friends that the participants discovered as difficult. When the received wisdom of this orientation is that we use our "person" and not our "role" (Mearns and Thorne 2007, 215) it is seemingly harder to navigate boundaries not clearly delineated by a job description.

All the participants however, explored ways of integrating their counselling selves and managing the fine line between helping and counselling friends. Lynch (2002, 74) in his work on pastoral counselling, describes how closely related counselling and friendship can be and talks of pastoral counselling as a kind of "moderated friendship." Aristotle (1990) postulated that the highest form of friendship is "a friendship of virtue." His description shares many counselling characteristics including "fundamental love and regard for each other." It seemed that each participant found a way of counselling friends that allowed for safe, contracted exchanges that preserved the essence of friendship, integrity and boundaries. Ann in particular, when supporting her dying friend, held boundaries, preserved confidentiality but remained herself. Russell and Dexter (2008, 54) when looking at the "unshod" counsellor, i.e. in an out of office scenario, argue that through "trust and negotiation", this is entirely possible. "Indeed, our prior knowledge of each other challenges us to demonstrate a very clear negotiated understanding without contamination." They liken the notion of counselling friends to peer triad work in training. This was not straightforward for any of the participants however and the delicacy and self-awareness required when trying to contract outside the therapy room, led to some identity confusion

and perhaps “contamination”; *“You know, we don’t sit and contract, but actually you kind of do”* (Sarah 14/156). Sarah struggled with confidentiality and the notion that disclosure from a friend could not be shared even with her husband. This is something all the participants were working through and echoes some of the literature on the isolation of confidentiality (Egan 1973, Tamura, Guy, Brady and Grace 1996).

Linked into this, the management of relational boundaries became a further sub-theme encompassing the way the participants managed their “on/off switches” (Farber 1983). *“I try to (create boundaries) but of course it’s very difficult, because all my good friends know what I do. So that can’t be boundaried. It’s there”* (Sarah 8/88). However, unlike the groundswell of earlier literature findings that “psychological mindedness” (Farber 1983, 178) became a way of life making it difficult to switch off and that “the job possesses the man” (Terkel 1972), the four participants managed the titration most of the time; *“it’s definitely do-able”* (Sarah 9/102). Peter delineated social gatherings where *“quite often a glass of wine would be involved.”* (17/134) but all were aware that some of their friends were less able to manage boundaries and all expressed instances where they were looked to, to provide answers. A feeling I got from the participants was that their ability to manage and be aware of boundary issues although complex and on-going, helped them create more deep and meaningful bonds (Guy, Stark and Poelestra 1987), and avoid hazards such as depletion and isolation (Freudenberger and Robbins 1979). However, as each interview progressed it seemed to unfurl further dilemmas that were previously edge of awareness and each participant reflected on the multilayered tasks of change. This may be a reflection of their relatively recent entry into a counselling role and reiterates Truell’s (2001) similar finding, that newly qualified counsellors had not perhaps integrated the

personal/professional balance as well as more seasoned therapists. It is also possibly a reflection of the life-long complicated, multifaceted process of interaction and transition where “boundaries, like so much else in the person-centred tradition, are not simply imposed but explored and agreed” (Mearns and Thorne 2007).

A further sub-theme within this ‘collision of worlds’, was the continuum of use of the core conditions through every day life and how they had come to define thinking and relating for the participants. Each participant noticed an impact on both themselves and on their friends as they became an embedded part of their everyday being and communicating. It seemed that the participants friends could “catch the empathic ability” (Mearns and Thorne 2007, 215) in a way that clients could form a strong therapeutic bond. Increased acceptance and tolerance of friends was expressed as a positive outcome of training, as empathy and unconditional regard became more conscious processes. It would seem inevitable that enhanced psychological contact and openness with friends was a natural consequence of this as trainees’ parallel growth occurred as a consequence of these “necessary and sufficient conditions” (Rogers 1961). This echoed similar findings from other studies (Williams and Irving 1996, Dexter 1997, Truett 2002, Alhanati 2007). However, an unexpected finding was that when their friends asked for support, which seemed to happen more readily, each participant felt something like satisfaction. Responses ranged from “*touched*” (Peter 18/146), “*privileged*” (Ann 15/91) “*pleased..natural*” (Sarah 16/170) and “*fine*” (Rachel 21/102), although of the four, Rachel was most conscious of guarding against being ‘used’. Ann’s touching account of being entrusted to manage her friends dying as both a friend and a counsellor despite being extremely harrowing to negotiate, was described by Ann as the “*ultimate*” (16/102) form of friendship. Each accepted that their

new roles would alter the rules in the sense that they were now recognised as 'skilled' helpers, even if they had always seen themselves inclined that way before training as each participant did (Guy 1987, Farber, Manevich, Metzger and Saypol 2005, Barnett 2007). This perhaps reflected an enhanced confidence, an ability to manage the boundaries and also that there is something about being a person-centred counsellor that is inevitably carried through to everyday life and possibly more so than other forms of counselling. This resonates with Cramer's work which correlates enhanced self esteem with perceived core conditions within friendship (Cramer 1987). As with the other themes this one also created casualties where "*I think you could say, congruence didn't suit everyone*" (Rachel 16/68). The need for greater congruence, out of all the core conditions, seemed for all the participants to be the most uncompromising change for them within friendships and cited most often as the most challenging to negotiate. This reflects its status as "one of the most complex issues to study within the person-centred approach" (Granfanaki 2001), and the most difficult to inhabit (Greenberg and Geller 2001, Omylinska-Thurston and James 2011). This facet certainly seemed to offer the most high risk challenge to established friendships.

The third super-ordinate theme arising from the participants narratives was how training was a permanent but very personal process and the fallout from being 'evicted' from old ways of relating had an impact on friendships in the sense that it was very difficult to communicate to someone outside the very intricate internal shifts that had taken place. This meant that friendships were destabilized through unannounced/unspoken power shifts and outgrowth that even the participants struggled to understand (Wright 2004, Johns 1996, Skovholt and Ronnestad 1995, Mearns 1997, Guy 1987). Rachel in particular noticed threat as a consequence of her growing self-awareness and need to be more visible to a close

friend. This has led to her re-assessing this long standing friendship that is certainly in jeopardy. Each participant felt the risks and sadness as a result of being unable to articulate their movement that felt so “*personal*” and “*spiritual*” (Peter 24/203). Both Peter and Sarah expressed more seismic changes that fit in with the literature on transformative change (Mezirow 2000, Connor 1994, Alhanati 2007) where they became “critically aware of (their) own tacit assumptions and expectations and those of others” (Mezirow 2000, 4). Sarah’s loss of two major relationships and Peter’s “*shock*” at the strength of his new “*world view*” (3/24), really destabilized their friendship networks culminating in Peter’s case in a “*jettisoning*” (22/182) of both a previous career and the associated friendships.

Again, as in nearly all the other studies (Guy 1987, Alhanati 2007, Truell 2001, Wright 2004 et al) as well as the losses, there were also gains to becoming ‘different’ in relationship. An enjoyment and appreciation of what friendships outside of counselling offered ran through all the transcripts as the participants gained insight into both themselves and others. Ann’s training has made her a “*different person*” (16/101) but she nevertheless, perhaps more than the other three was able to carry her core friends through training.

The permanence of change came through a sense of there being ‘no going back’. With each participant, I felt that they couldn’t reverse the processes of change and were accepting of the losses that may occur as a result; “*I could only be a certain way now and it was **this** way*” (Sarah 7/80). There was a real sense of ‘this is me now’ and a commitment to “authentic living” (Mearns and Thorne 2005, 62).

The final sub-theme which perhaps encompasses all the others is the notion of ‘outgrowth’. Much of the early literature on the impact of training on friendship focuses on such “ubiquitous stressors” (Brady, Healy, Norcross and Guy 1995) as depletion, isolation,

burnout and “psychological mindedness” creating a distance between therapist and friend (Freudenberger and Robbins 1979, Farber 1983) and the enclosed, private nature of therapy making sharing it’s challenges with non-therapist friends, complex (Speigel 1990, Thorenson, Miller and Krauskopf 1989). It would seem that the participants in this study have not really expressed the former as being major difficulties although there was sometimes a sub-textual sense that they were ‘there.’ They were certainly not prompted by the questions asked. The egalitarian nature of person-centredness and embeddedness in the person as a ‘way of being’ possibly precludes a skill- distancing and guards against professional hazards in that sense. More recent studies have perhaps been more resonant of this study and its findings, whereby personal development and the ability to communicate at depth have perhaps left some friendships behind (Mearns 1997, Truell 2001, Wright 2004). A kind of accelerated maturation was described, that whilst creating greater tolerance, acceptance and enrichment, has also culminated in the loss or demotion of long-standing friendships for Sarah and Rachel and the movement away from groups of friends for Peter. *“They’ve seen the change, but I don’t think they’re in on it.”* (Rachel 27/142).

The super-ordinate themes represent the most convergent experiences of the four participants. As “unique selves” (Mearns and Thorne 2005, 58) there were some findings that were special to each one that perhaps deserve discussion. For Rachel there was need to be ‘seen’ and ‘heard’ that came from her greater self awareness and which made her want to re-evaluate one particularly difficult friendship and work at it. This echoed findings by Buchanan and Hughes (2000, 91) that trainees are able to “recreate and reinforce the old friendships with a greater degree of openness to them” although this friendship was

nevertheless struggling to survive as her friend struggled to match this “openness.” Sarah lost perhaps most with her established friendships and unlike Rachel felt that “*generally trust has gone down*” (23/243). Ann, uniquely had kept her core friendship group fully intact, although “*things have evolved and changed..they get dragged into different positions*” (23/153). She felt that because she was single and had no children, her friendships were centrally important; “*They’ve been through it **with** me you see?*” Peter, described a powerful kind of response when out with his non-counselling friends that suggested that he was somehow out of step and incongruent. An ensuing loss of “*social confidence*” that to him felt quite negative. His seemed a particularly strong need to be congruent and ‘in contact’ with his friends but possibly came closer than the female participants to ‘psychic isolation’ where “constant immersion in a world replete with psychopathology and dysfunction isolates” (Brady, Healy, Norcross and Guy 1995) and may create some separateness (Thorenson, Miller and Krauskopf 1989).

Situating the discussion into the current literature has been challenging. The four participants certainly explore themes pertinent to existing work but the lack of studies grounded in person-centred training has made drawing conclusions a tentative process and necessarily grounded more in anecdotal literature. However the “interpretive relationship with the transcript” (Smith and Osborne 2008) has allowed for empathic, intuitive engagement with themes that would certainly merit further detailed study.

Chapter Six

Conclusion

This has been a small scale, qualitative study that has attempted, by engaging the hermeneutics of empathy and questioning (Smith, Flowers and Larkin 2009), to begin to unravel the lived experience of person-centred trainees' change on their friendships and to try and move away from assumption and towards the "essence" (Husserl 1927) of what it feels like to manage the potential conflicts and paradoxes within this transition, when the outside world 'seems' to remain the same.

My findings echo existing themes in other research, in that the participants experienced within their friendships a complex array of losses. These encompassed notions of outgrowth and eviction from old patterns of relating in friendship that felt destabilizing. However, the powerful gains including enrichment, authenticity and satisfaction from offering "ultimate" parts of self, were felt as permanent movements towards more meaningful relating and deeper bonds (Guy 1987, Truett, 2001, Alhanati 2007 et al) and this "quiet revolution" (Rogers 1980) seemingly spread out to those friends who could 'stay the course'. This study has particularly noted the affect from the alchemy of the core conditions, most especially 'congruence'. Uncompromising, "open and intimate" relating (Buchanan and Hughes 2000, 91), has been one of the most unifying outcomes and suggests, for these participants, that person-centred training really has become a part of 'being' outside the therapy room. Nevertheless, the collision of worlds and subtle role confusion as the personal and professional are integrated, can feel lonely and difficult and the "retrospective

understanding of superficiality” (Buchanan and Hughes 2004) created friendship casualties. The stage of training/time since qualification may all be factors in colouring our friendship landscape and the complexity of deconstructing the friendship bond (Nangle 2003) and interpreting another’s life-world, make drawing conclusions tentative. These have been ‘my’ meanings and contribution (Etherington 2004).

Implications for practice

Person-centred therapy effectiveness is dependent on the effectiveness of the therapist (Mearns and Thorne 2007) and “therapy research should make some contribution to better therapeutic practice” (West 2011). The friendship research canon overwhelmingly agrees that friendship is “life enhancing” (Helm 2012 et al). We need our friends (both peer and non-counsellor) and they are centrally important in nourishing us (Guggenbuhl-Craig 1979, Guy and Liaboe 1986, Johns 1996, Demir and Weitenkamp 2007, Comaz-Diaz and Weiner 2013). Further, our struggles to integrate transition into our personal world, mirrors those of our clients. Detailed, rigorous understanding our own process and the development of strategies to manage these transitions in the context of our friendships can only benefit our clients. Including strategies in training courses as informed elements of personal development and the structured dissemination of findings, would contribute to both counsellor and client wellbeing.

Suggestions for further Research

Limits of time and scope have precluded a wider investigation of the impact of training on friendship. Each participant could have formed a single case study enabling even closer exploration of the shifting inter-personal dynamics. Also issues of gender, age and stage of

professional development would benefit from further examination. I felt unable to draw any conclusions from my single male participant but existing friendship literature (Fox, Gibbs and Auerbach 1985, Hansen 1992) suggests gender differences could form further basis for investigation. More detailed examination of the impact of the core conditions outside the therapy hour, would add to understanding of the power dynamics of the friendship dyad and also perhaps form part of a wider discussion on the notion of the 'power' of the person-centred approach in the wider community – that “quiet revolution”(Rogers 1980). Analysis of our friend's perspective too, would add richness and valuable insight for practice and inquiry and thus help nurture the negotiation of life, after training.

Postscript

“I do not wish to treat friendship daintily, but with the roughest courage. When they are real, they are not glass threads or frost work, but the solidest thing we know.”

(Ralph Waldo Emerson)

“Mighty proud I am that I am able to have a spare bed for my friends.”

(Samuel Pepys)

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Appendix 1

Research Strategies		
Key Words	Boolean operators	Truncations
Counselling Counsellor Therapy Therapist Psychotherapy Psychotherapist Impact Transition Change Training Friend Friendship Relationship Private Life Practice Person-Centred Client-Centred	'AND' 'OR'	Counsel* Therap* Psychotherap* Friend* Person-Cent* Client-Cent*
Databases PsychINFO PsychARTICLES PsychBOOKS Libraries Chester University British Library Illinois Institute of - Technology Library		Websites Wikipedia Google Google Scholar www.ipa@bbk.ac.uk BACP

Appendix 2

University of Chester; MA in Clinical Counselling

Research Participants Wanted for Dissertation Exploring the Impact of Training to be a Person-Centred Counsellor on Friendship.

I am a student doing an MA in Clinical Counselling and I am looking for Person-Centred counsellors qualified at least to Diploma level, to take part in a qualitative study exploring the impact of training and working, on counsellor's significant friendships. Participants need to have qualified up two years ago and have friendships that can be examined since before training began.

As a participant in the study, you would be asked to take part in a single one-to-one recorded interview with the researcher lasting approximately one hour. This will be followed a few weeks later by a review of the transcripts and results.

For further information or to volunteer for this study please contact:

Kathryn Hackland

Email:



Appendix 3: Interview schedule for Participants



Kathryn Hackland

A Qualitative Exploration of the Impact of Person-Centred Counselling Training on Friendship: Interview questionnaire for participants.

Thank you for your participation. Do you have any questions about the study or the consent form?

Have you participated in this type of research before?

Can you tell me a little about your training?

We Begin

1. Do you feel your training has touched your friendships in any way?
2. What have been the positives/gains?
3. What have been the negatives/losses?
4. Have you been aware of any ethical dilemmas within your friendships since training to be a person-centred therapist?
5. How do you feel when your friends ask for support?
6. How have you negotiated any changes around your friendships?
7. Do your friends support your changes? Who is making the changes and to what extent do they feel negotiated or forced?
8. Do you think they understand the nature of your change?
9. Have you noticed any changes in the make-up of your friendship group?
10. Is there anything more you would like to add?

Closing

Thank you for your participation. I will now transcribe our recorded session. Are you still happy for me to do that? I will send you a copy of the transcript in order for you to review our work together and to check it for accuracy. Once you have done this, I will analyse it. Your anonymity will be protected throughout.

Appendix 4: Interview Schedule for Researcher with prompts



Kathryn Hackland

A Qualitative Exploration of the Impact of Person-Centred Counselling Training on Friendship: Interview questionnaire for participants.

Thank you for your participation. Do you have any questions about the study or the consent form? *Allow plenty of time. Explain tape/can stop/confidentiality. Check privacy*

Have you participated in this type of research before? *(me neither)*

Can you tell me a little about your training? *What level etc.*

We Begin

1. Do you feel your training has touched your friendships in any way? *(Neutral tone) change, inc insight, acceptance, core conditions, boundaries. What do you notice most?*

2. What have been the positives/gains? *Self harmony, authenticity, empathic/tolerance richness..*

3. What have been the negatives/losses? *Isolation, loss of friendships, confusion, depletion, outgrowth..*

4. Have you been aware of any ethical dilemmas within your friendships since training to be a person-centred therapist? *Boundaries/counselling friends, confidentiality..*

5. How do you feel when your friends ask for support? *Boundaries? Confusion? Depletion? Anger?/ or POSITIVE??*

6. How have you negotiated any changes around your friendships? *Mutuality, intimacy resolution/ ways of being, CONGRUENCE?*

7. Do your friends support your changes? Who is making the changes and to what extent do they feel negotiated or forced? *May need to break this down.*

8. Do you think they understand the nature of your change? *How much have they fed-back. Can you describe your changes? Do they give you space/change alongside?*

9. Have you noticed any changes in the make-up of your friendship group? *Smaller/more colleagues? Core friendships intact? Who have you lost?*

10. Is there anything more you would like to add? *Brief review of responses if time.*

Closing

Thank you for your participation. I will now transcribe our recorded session. Are you still happy for me to do that? I will send you a copy of the transcript in order for you to review our work together and to check it for accuracy. Once you have done this, I will analyse it.

Your anonymity will be protected throughout. *Repeat offer to withdraw and ask if any preferred way of communicating.*

Appendix 5

A Qualitative Exploration of the Impact of Person-Centred Training on Friendship.

Consent Form

I.....hereby give my consent for the details of a written transcript based on an audio recorded interview with myself and Kathryn Hackland to be used in preparation and as part of a research dissertation for the MA in Clinical Counselling at the University of Chester. I understand that my identity will remain anonymous and that all personally identifiable information will remain confidential and separate from the research data. I further understand that the transcript will be seen by counselling tutors and the external examiner for the purposes of academic supervision, assessment and moderation. I also understand that all involved are bound by the British Association for Counselling and Psychotherapy Ethical Framework for Good Practice in Counselling and Psychotherapy.

I understand that I will be provided with a copy of the taped interview. I will also have access to the transcribed material should I wish and that can delete or amend as appropriate. I am aware that I can stop the interview at any point, or ultimately withdraw my participation up until the point of submission. Upon completion of the study the audio recording will be either offered to me or by prior arrangement, destroyed. The transcript and related data will be securely stored for a period of 5 years, by me, the researcher and then destroyed.

Excerpts from the transcript will be included in the dissertation. Copies of the dissertation will be held in the University of Chester Library and the Department of Social Studies and Counselling. It may also be available electronically via the online research repository.

Without my further consent, some or all of the material may be used for publication and or presentation at conferences and seminars. Every effort will be made to ensure complete anonymity.

I have been provided with information about the nature of the research, including any possible risks and have had a chance to check out any questions or concerns with the researcher thus enabling me to offer my fully informed consent.

Signed (Participant).....Date.....

Signed (Researcher).....Date.....

Appendix 5a

A Qualitative Exploration of the Impact of Person-Centred Counselling Training on Friendship ; Inclusion Criteria Questionnaire for Potential Participants.

These are questions designed to elicit information to assess whether participants are suitable for this research project. This is not a judgement on any individual but a way to ensure research validity. There are no right or wrong answers.

Qualification Certificate ☐

Diploma ☐

Masters ☐

Other ☐

When did you qualify? 0-2 years ☐

More than 2 years ☐

Age 25-34 ☐ 35 plus ☐

Are you a practicing counsellor? Y / N

Do you have access to supervision? Y / N

Do you have access to personal therapy? Y / N

If yes, would you be prepared to use it if the need arises whilst participating in this study? Y / N

Are you a member of the BACP- British Association for Counselling and Psychotherapy? Y/N

Do you have friendships that you have maintained before, during and following training that you would be prepared to examine? Y / N

Do you feel that your counselling training and work has impacted on your friendships? Y / N

Gender M / F

Thank you. Kathryn Hackland

Appendix 6



Research Information Sheet

Title of Dissertation: A Qualitative Exploration of the Impact of Person-Centred Counselling Training on Friendship.

About me: I am a post graduate in my final year of an MA in Clinical Counselling at Chester University. I am currently in placement with a GP practice.

My Research Dissertation: The therapeutic hour can be a heightened 50 minute time- capsule of experience. Then the counsellor must move out into the car park and head home or to the school gates, carrying potentially intense feeling that can isolate one world from the next and create a kind of emotional separateness. I would like to explore the gains and losses that may be experienced within person-centred counsellors existing friendships, and to reflect further on a change process that we experience as we learn the person-centred way of being with people. I would be interested in the potential paradoxes and conflicts within this transition and my focus will be on how we experience and negotiate these changes congruently when the world around us seems to stay the same.

Who would I like? I would like to include counsellors who have been trained in Person-Centred Therapy at least to diploma level and been qualified for up to 2 years. This will allow for sufficient perspective and experience of a recent transition process.

What will you need to do? If you feel you meet the inclusion criteria, your involvement would entail a recorded, semi-structured interview lasting one hour, to be conducted in a mutually convenient, safe and confidential location. This would offer you the opportunity to explore your experiences within a flexible non-directive process and for you to be able to tell your story in your own words. After the interview, I will transcribe the audio- recording and this

will become my data. I will send you a copy of the transcript in order that you may check it for accuracy. The data will then be analysed using Interpretive Phenomenological Analysis (IPA). Following this, I will compare your data to that of the other participants to identify any themes that may emerge. Once the data analysis is complete you will be able to read the results and assess them for their closeness to your lived experience.

Potential risks: You will be asked to look at any perceived changes to your existing, important friendships and this may be unsettling or feel sensitive. For this reason, it would be important that you have access to supervision/ personal therapy. I will have a list of BACP registered counsellors should this be required.

Potential benefits of the research: It is hoped that by reflecting on recent changes to the way that we relate within our important friendships as a result of person-centred training, we can use this insight with our clients. Relationships are at the heart of our work and our friendship bonds at the heart of our lives. In some ways we may parallel the shifts that our clients strive to make and may mirror some of its complexity. Consequent enhanced empathy and self awareness could add to our practice in useful ways and also inspire further study around this area of personal development.

Confidentiality: Your anonymity will be protected throughout the process of the dissertation. You and any other persons discussed during the interview, will be allocated a pseudonym and any identifying context pertaining to you or your friendships, will be omitted/disguised. Your full consent will be sought prior to verbatim sections of the interview being included in the submitted work.

What will happen to the results? The results of the research will form a part of my MA dissertation. This will be submitted to Chester University who will keep a copy and the dissertation may also be available electronically. The results may also form part of other studies which are put forward for publication.

Data Protection: The data will consist of the audio recording of the interview and its transcript. These will be held on a securely stored digital recorder and password protected PC file respectively. (Data will also be backed up on a

securely stored pen-drive). Pseudonyms will be used to label the files and will be used throughout the study.

Right to withdraw: Participation in the study is voluntary and you have a right to withdraw at any stage. No information will be used in the dissertation without formal, written permission by the participant.

Ethics: I intend to conduct my research in line with the BACP Ethical Framework for Good Practice in counselling and Psychotherapy and the university's Research Governance Handbook. These codes of conduct, strive to protect my participants from harm and loss and enhance the trustworthiness of the study and their ethos must be held in awareness throughout the duration of the study. I have also submitted my research proposal to the University's Ethics Committee and have gained their approval to undertake this study. I plan to work closely with my supervisor to maintain reflective and ongoing ethical focus.

Complaints/Concerns?

Formal complaints about the research should be made to the Dean of the Faculty of Social Sciences;

Contact details:

Appendix 6a: Biographical details of participant

Participant Place of work	Age Range	Years Qualified
Sarah: Private Practice/School	40-50	1 (Masters)
Rachel: Further Education/Practice	40-50	2 (Diploma)
Peter: Private Practice	50+	2 (Masters)
Ann: Hospice	40-50	2 (Diploma)

Appendix 7

(I/A)	Transcript Participant 2: Rachel	(PHENOM)
<p><u>Emergent themes</u> <u>(*master)</u></p> <p>*Destabilization of friendship</p> <p>The angle-poise lamp, illumination of fragility</p> <p>Reflecting on parts of self. 'the fixer'-'The analyst'</p> <p>TIME/TRANSITION</p> <p>*Role confusion</p> <p>*The blending of the selves: Professional/personal</p> <p>(may combine these two under super-ordinate??)</p> <p>*Role confusion reversal- from friend</p>	<p>21. K. So it sounds like your training is...or that there were all</p> <p>ways issues in this friendship. There's always been umm some difficulties that you have held onto but your training has highlighted certain parts of hurt..that particularly of you..what is it that stops/starts your actions?</p> <p>22. R. Yes...</p> <p>23. K. ..and It sounds like you have become more facilitative in that friendship but at the same time I'm conscious that there are things that aren't... OK?</p> <p>24. R. Yeah...and <u>I'm still looking at that umm.</u> There are things that aren't OK...(wry laugh) and then I find myself, you know..starting to analyse her, which I, I can't do. I'm not in her head. <u>You know our relationship isn't therapist and counsellor although sometimes when we are on a walk um..she will talk to me about her daughter quite a lot and often I..again I haven't checked this out but sometimes..sometimes she has said "well you might be able to say this better than me". Sometimes there is a slight expectation from her I think that we might have a more of a therapeutic walk. In fact yeah she even calls it "let's walk and talk". <u>Sometimes I think there is an expectation that I will be able to give something or not exactly help her but offer a slightly different angle on perhaps something that she's thinking about and maybe</u> there is an expectation because that's what I do...I'll be able to help in that way. <u>And that's fine..um..but I suppose</u></u></p>	<p>Immediacy</p> <p>Rachel trying to make sense of her keeping the relationship alive</p> <p>(ME: TRYING NOT TO LEAD)</p> <p>Evolving nature of reflection complex.</p> <p>Pace slowing/thoughtful</p> <p>Rachel's continuum of thought.....</p> <p>Pace increased</p> <p>Ongoing reflection on friendship dynamic, not totally worked through/out</p> <p>Less confident tone</p> <p>Is it fine??? Sutextual doubt? (ME)</p>

<p>*Outgrowth/disparity of relational depth</p> <p>*Evicted from old ways of being</p> <p>Outgrowth</p> <p>Insight/self awareness</p> <p>Ownership of feelings</p> <p>Mutuality/Empathy</p> <p>The Angle-poise lamp of training</p>	<p><u>what I'm noticing is</u> that the more I'm um..trying to give maybe and trying, like you say, to facilitate I um..<u>I don't feel that I'm getting that back.</u></p> <p>25. K. So there's...</p> <p>26. R. <u>It really matters.</u></p> <p>27. K. So there's something about mutuality (Yeah) in this relationship that sounds like there's something..that's difficult for you?</p> <p>28. R. Yeah. Yeah. And as I say, <u>there have been pockets of time</u>..um..and I'm not sure whether they were always there or whether of it's just that because of the..going through the person-centred counselling diploma, helped me to realize that I've been missing that and maybe not been open to it, maybe been blocking it even myself, with the annoyance and the frustration. So I do think that I...it has been more mutual doing that period of doing that course as I worked on myself a little bit and I say it's only actually Sunday that something happened like that which made me remember.."Oh yeah, you can be like that" but then yeah hang on..what is that? Is it just that I'm expecting you to want to be happy or..but I think there is an expectation, there is a degree of give and take I suppose and support so..umm..</p> <p>29. K. It seems like your training has just highlighted and um..you've become more aware of the dynamics in your friendships..particularly (um) this one seems to be..You are aware of yourself, you are looking at where you begin and she ends and it looks like..it sounds like you've</p>	<p>Ongoing</p> <p>Sadness/loss</p> <p>TIME /MOVEMENT PROCESS OF DEVELOPMENT</p> <p>Almost working out as she goes..fast pace, no pausing</p> <p>Really questioning the mutuality. Owning own stuff. Debating value of friendship.</p> <p>(ME; FRIENDSHIP IN JEAPORDY PRO/CON SCENARIO)</p>
---	--	--

	become more aware of what's	
--	-----------------------------	--

Key;

Red: Themes with* denoting potential master theme.

Pale purple: Any references to time.

Green: Indicates comment about speech/intonation/subtext/pace.

Blue: General remarks. First thoughts/flow on first few readings.

Dark purple: Anything of me/interpretive/reflective

(EXAMPLE OF HAND-WRITTEN FIRST NOTINGS/READTHROUGHS) # CIRCLE

* ? MASTER	I/A	LIFEWORLD (SARAH)	PHENOM	ME
	EMERGENT THEMES	to this long term friendship. You are aware now that there is something different, something changed?		REFLECT ? LEADING
* ROLE CONFUSION FEAR OF BEING COUNSELLED		26 S. There was a real shifting change and there was a real um...there were...I think possibly...I can't speak for somebody else, but I think possibly there were two things going on perhaps. There was some defensiveness. Umm... that I am doing a counselling course therefore they didn't want to be counselled and I did hear that on several occasions; "Don't try and counsel me"...like you know...like I could?	VERY PERSONAL INDIVIDUAL FEAR FROM NON-THERAPIST FRIENDS (MOTIVATION - ? LOOKING FOR SUPPORT MISUNDERSTOOD (SARAH))	WORKING THROUGHT AS WE SPEAK ~~~~~
* THEME PYRAMIDION PERMANENT SENSE OF CHANGE - 'EVICTED' FROM OLD WAY		27 K. So kind of almost like... quite threatening? 28 S. There was a sense of being threatened (yes) I think. Um...but the other thing was...was I guess...yes...the congruence and the fact that I could only be a certain way now and that was this way umm... because I had to be true to myself and in doing that umm, yeah... there was a sense of honesty and perhaps where I had possibly...What's the word I'm looking for? I'll just say it. Where I put up with things in the past, tolerated things in the past, I couldn't...It wasn't that I had a choice, I couldn't tolerate the same things. So I would say; "I'm really not happy with that"... or whatever and that was the reason.	CONGRUENCE UNCOMFORTABLE UNABLE TO TURN BACK (PYRAMIDION)	FEELS FAMILIAR
USE OF CORE CONDS IN ALL RELATIONSHIPS		29 K. So it sounds like you really shifted (Umm) and couldn't compromise in that movement that you made? (Umm) It sounds like you became aware of something that you didn't want to compromise with?		
		30 S. I couldn't.		
		31 K. You couldn't?		
IMPACT OF FUNDAMENTAL CHANGE		32 S. I couldn't. It wasn't even a choice option. It was umm...it was just...now...even you know, closer relationships like my husband and my children did say; "Oh mum you know you're different these days. You are much more..." Well, I think they said	NEEDS TO BE HEARD INTEGRATING NOT TURNING BACK SELF-WORTH OUTSIDE PERS P FAMILY NOTICE CHANGE	

Appendix 8: Emerging themes for participants

Emergent Themes for Participant 1: Sarah

Sarah was a practicing person-centred therapist aged 45-50, working in private practice. She had completed her MA in 2011 and had been the first to opt into the study. She had heartfelt experience of friendship loss during and following training and she was very much working through her experience. My reflective journal entry for her had me recording “hurt” as my felt sense of her but also insightful and contemplative.

The changing self

Professional identity

View of self as a helper

The naked self

Uniqueness of peer relating (Counselling)

The notion of two worlds

Collision of two worlds

Congruence and loss

Contrast in two worlds (relating)

Self awareness as a catalyst for change

Role confusion

Fear/threat of change (friends) Difficult friendships

Congruence and integrity/genuineness

“No going back” Pygmalion

Eviction from old way of being; “no choice”

Intolerance of incongruence

Core conditional relating the only way

The notion of transformational impact

Change expediting change in friendships. loss/gain. “The ripple effect”

Illumination of world “Angle- Poise”

Notion of outgrowth

Complexity/confusion of change

Not being “heard” by friends at depth

The reflective self

The congruent self

The stripped back self

Finding a new self

Taking risks with self

Sense of increased self-

-esteem/worth

Positive growth of self

Healthy/unhealthy relating

The place of friendship

Permanence of change

The jarring of incongruence

Complexity of change

The hidden self/Social self-

-paradox

Mourning for lost friendships

Relational boundaries

The on-off switch/difficulties

Mutuality with friends but use

-of core conditions/balance

The work of managing the

-friendship/boundaries

The questioning self

Training as a positive force in friendship

The pain of change

Perceptual change from friends (view of Sarah)

The qualities of trust/change in trust expectation.

The blending of self and role-counsellor self/self

The blending of private and professional

Loss of freedom

The separation of selves

New level of ethical functioning/harder/complex

Confidentiality

Friendship contracting/similarities to therapy relating

Satisfaction of rich communication

Holding back of self

Reduction in friendship world

Satisfaction of being asked for help

The open self

The notion of increased expectation from relationships

Friends "coming on the ride"/staying with the growth

The deepening of surviving friendships

"Rogerian" change. Change in Sarah leading to change in friends

The naturalness of easing changes into friendship

Complexity of change hard to understand both for Sarah and friends

Loss of "old self"- inevitable/natural

Gradual nature of change process

Difficulty in recent reflection-ongoing nature of change

Natural maturity vs personal development as agent for change

Importance of core friendships

Sacrificing friendships for self preservation

The clarity of insight

Blending of the personal and the professional

Mourning lost friends

Social vs Professional self

Relational depth thermostat

*The 'continuum' of using the-
core conditions Friends/clients*

The trusting self

The personal nature of change

Emerging Themes for Participant 2: Rachel

Rachel aged 40-50, was currently finishing a further training course and had completed her Person-Centred diploma two years ago. She was quite tentative to begin but explored her friendships with growing confidence as we moved through the interview process. I noticed her language/thinking was very much framed within the core conditions.

<i>The nature of friendship</i>	<i>Role confusion/continuum</i>
<i>The reflective self</i>	<i>The growing/changing self</i>
<i>The complex nature of friendship</i>	<i>Wanting to be seen</i>
<i>The incongruent self in friendship</i>	<i>Wanting to be heard "voice"</i>
<i>The post trained self</i>	<i>Sense of self</i>
<i>The value of friendship</i>	<i>The old self</i>
<i>The need for depth relating in friendship</i>	<i>Boundaries/worth</i>
<i>The incongruent friendship</i>	<i>The questioning self</i>
<i>Increased expectations of friendships</i>	<i>Disappointment</i>
<i>Power of the core conditions in friendship</i>	<i>Taking ownership/responsibility</i>
<i>Mourning for a dying friendship</i>	<i>Taking risks</i>
<i>Increased expectations of self/good friend</i>	<i>The satisfaction of relational-</i>
<i>Self as a fixer</i>	<i>-depth/congruence</i>
<i>The investment in friendship</i>	<i>Rogerian Change</i>
<i>The notion of the core conditions as way of measuring a friendship</i>	
<i>The changed self</i>	<i>The fixing self</i>
<i>The accepting self</i>	<i>The conflict of change/growth</i>
<i>The need for intimacy</i>	<i>The complexity of change</i>
<i>Being disappointed by close friend</i>	<i>The need for meaning</i>
<i>Outgrowth</i>	<i>The need for equality</i>
<i>Vulnerability vs resilience</i>	<i>UPR in friendship</i>
<i>Checks and balances/mutuality</i>	<i>Loss of connection</i>
<i>The angle-poise lamp</i>	<i>Inappropriate responsibility</i>
<i>The blending of personal/professional</i>	<i>"Presence" in friendship</i>
<i>Increased expectations from friends</i>	<i>The listening self</i>
<i>Disparity in relational skill/investment</i>	<i>Collision of worlds</i>

New clarity

Power

Increased expectations of relationships

Holding onto self

Taking risks

Peer relating vs civilian relating

Eviction from old life

Fear

Role confusion

Friends vs clients

Self care

The recuing self

"Permission" to end relationship (Conds worth)

Managing expectation

Equality

"Easing in"

Unspoken process

The bonding nature of core conditions

Wanting more

Feeling the risk and doing it anyway/Risk

Wanting change/catalysts

Peer/colleague quality of relating

The feeling of isolation/uniqueness/aloneness

Personal/individual change

The evolving nature of change in friendship

The reduction in friendship circle

Self worth

Emerging Themes for Participant 3: Peter

Peter aged 50+, was a practicing therapist with both NHS and private practice experience. He had completed an MA and my interview with him was perhaps the most demanding for me in that he hadn't pre-looked at the questions. He warmed to the theme however and most rich material came from the very end of our meeting. Felt sense of compartmentalized/?male perspective to begin but more similar to others by end.

<i>Empathy and friendship</i>	<i>Reduction in friendship circle</i>
<i>Humanizing of self</i>	<i>The Questioning self</i>
<i>Noticing contrasts/illumination</i>	<i>Loss of self confidence/diminishing connections</i>
<i>Outgrowth</i>	<i>Eviction from old way of being/no going back</i>
<i>Training as a liberalizing force</i>	<i>Complexity of friendship</i>
<i>The gradual nature of change</i>	<i>Mutuality</i>
<i>The empathic self</i>	<i>Clarity of perception of friendships</i>
<i>The congruent self</i>	<i>Continuum</i>
<i>The growth of intimacy/need for intimacy</i>	<i>Friends v clients</i>
<i>Increased quality of relating with friends</i>	<i>Drawing lines</i>
<i>Resilience of friendships</i>	<i>Satisfaction of being a helper</i>
<i>Role confusion</i>	<i>The new self</i>
<i>The continuum of communication</i>	<i>The need for depth/meaning</i>
<i>Boundaries/contracts in friendship</i>	<i>The integration of new self</i>
<i>The pre-counsellor self/communicator</i>	<i>Openness/disclosure</i>
<i>A way of being forever. The core conditions</i>	<i>Personal nature of transformation-</i>
<i>The blending of the professional and personal</i>	<i>-Quiet revolution</i>
<i>The spiritual self with friends</i>	<i>Blending</i>
<i>Wellbeing enhancing friendship/ Richness</i>	<i>Collision of worlds/separateness two worlds</i>
<i>Harmony</i>	<i>On-off switch</i>
<i>The accepting self</i>	<i>Loss</i>
<i>The Congruent Transparent self</i>	<i>Risk</i>
<i>Depletion/fatigue</i>	<i>Complexity of change</i>
<i>Noticing differences/outgrowth</i>	<i>Peer relating v friend relating</i>
<i>Relational depth</i>	<i>The need for colleagues who are friends</i>
<i>Aloneness/ separateness</i>	<i>Maturity enabling integration</i>

Illumination

Meaning

Becoming open to hurt/undefended self

Expectations of self in friendships

Loss/gain double edged sword.

Risk/resilience

Paradox of congruence when managing-

-two worlds

Emerging Themes for participant 4: Ann

Ann aged 40-50 was working full time in a Hospice and completed her diploma two years ago. She had recently done some further training. Ann had prepared quite thoroughly prior to our meeting. She seemed to be someone whose friendship group had remained very solid and were supportive of her training. My felt sense of our interview was of someone relishing the richness of her new life but who had brought her friends along.

<i>The illumination of friendships</i>	<i>Friends as supporters/wise/foils</i>
<i>Small/core friendships/important/central</i>	<i>The notion of equality/power</i>
<i>Old life/new life/two worlds</i>	<i>Mutuality</i>
<i>Friends as anchors</i>	<i>Importance of friends</i>
<i>The need for meaning</i>	<i>Enhancement through awareness</i>
<i>Destabilization of change</i>	<i>The appreciation of friends qualities</i>
<i>The notion of agency/choice</i>	<i>The perceptive self</i>
<i>The pain of change</i>	<i>Valuing friends</i>
<i>Outgrowth/accompaniment</i>	<i>The resilience of the trained self</i>
<i>Relational depth</i>	<i>The ripple effect of core conditions</i>
<i>Training in awareness</i>	<i>Outgrowth</i>
<i>Mirror onto self</i>	<i>Personal/complex nature of change</i>
<i>The intimacy of peer/colleague relating</i>	<i>Increased sociability</i>
<i>The shifts in structure of friendship group</i>	<i>The on-off switch</i>
<i>The blending of the professional and the personal</i>	<i>Friends as helpers/supporters</i>
<i>The ability to perceive nature of friendships</i>	<i>Enrichment (mutual)</i>
<i>The aware self</i>	<i>The congruent self</i>
<i>Role confusion</i>	<i>Blending personal/professional</i>
<i>The collision of worlds</i>	<i>Role confusion</i>
<i>Complexity</i>	<i>Expectations of self</i>
<i>Rogerian changes</i>	<i>Contracting in friendship</i>
<i>Increased expectations</i>	<i>Managing expectations</i>
<i>Outgrowth</i>	<i>Collision of worlds</i>
<i>The empathic self</i>	<i>Enrichment/spirituality</i>
<i>Managing role confusion</i>	<i>Increased expectation form friends</i>

The growth of depth
Positive nature of change
Training as a Catalyst
Ultimate communication
Friends v peers/colleagues
The pain of incongruent relating
The need for intimacy
Those left behind
The helping/fixing self
Role playing/being labelled
The satisfaction of being asked for help
The old self
The grounded/holding self
The continuum of relating
The skilled helper
Coping
Continuum
Dual relationships
Paradox of clarity creating complexity/conflict
The complexity of close friendship
The skilled communicator
The need to be seen and heard
Assertive self/transparent self
Self knowledge
The grounded self
Risk
Confidence
Companions on the journey
Maturity v training re impact
All in the mix
Continuum
Ownership/agency

No going back
The listening self
The self as helper (pre training)
No going back
Importance of colleague friendship
Friends as family
Colleague v friend relating style
Eviction from old life
The evolving self/friendship
Confidence
Quest for meaning
Central importance of friendship
Complexity
Describing the new self/complex

Reduction in friendship circle

The need for intimacy/connection

Appendix 8a

Developing Clustered Themes into Super-Ordinate Themes.

Participant 1: Sarah

1. The Blending of the Professional and the Personal : Collision of Worlds.

Professional identity

Uniqueness of colleague relating

Relational boundaries

The notion of two worlds

On-Off switch

Contrast in two worlds

The work of managing friendship boundaries

Difficult friendships

Social v Professional self

Healthy/Unhealthy relating

Relational depth Thermostat

Jarring

The continuum of core conditions

Two selves: Holding back v transparent

The blending of selves

-paradox

Confidentiality

Contracting in friendship

Easing in

Managing expectation

2. The Helping Self:

View of self as helper

Satisfaction of rich communication

The satisfaction of being asked for help

3. The Permanent/Personal Nature of Change and Impact on Friendship.

No going back

Eviction from old way of being. No choice.

The only way

Finding the new self

Permanence of change

Inevitable loss of old self

Personal nature of change

4. Outgrowth; Loss and Gain.

Self awareness as a catalyst for change

Mourning for lost friendship

Friends coming along on the ride

Sacrificing friendship for preservation of self

5. The Complexity of Change on Friendship.

Confusing shifts

The pain of change

Complexity of managing ethical functioning

Complexity of change hard to understand for all

Gradual nature of change process

Difficult to reflect on ongoing process

6. The Need for Depth and Enrichment in Friendships.

Not being heard at depth

The notion of increased expectation from friendship

The deepening of surviving relationships

7. Illumination; The Angle-Poise Lamp on Friendship

The naked self

Clarity of world view

The reflective self

The clarity of insight

8. The Importance of Friendship in the Life of the Counsellor.

The place of friendship

The importance of core friendships

9. Power.

Mutuality

10. Friendship Landscape Shifts.

Reduction in circle

11. The Ripple Effect. Changes in Friends.

Change expediting the end of friendships

The enhancement of friendships

12. Risk.

Taking risks with the new self

Congruence and loss

Congruence and integrity/genuineness

Appendix 9

Emergent Themes for Participant 1; Sarah

Sarah was a practicing person-centred therapist aged 45-50, working in private practice. She had completed her MA in 2011 and had been the first to opt into the study. She had heartfelt experience of friendship loss during and following training and she was very much working through her experience. My reflective journal entry for her had me recording "hurt" as my felt sense of her but also insightful and contemplative.

The changing self

Professional identity

View of self as a helper

The naked self

Uniqueness of peer relating (Counselling)

The notion of two worlds

Collision of two worlds

Congruence and loss

Contrast in two worlds (relating)

Self awareness as a catalyst for change

Role confusion

Fear/threat of change (friends) difficult friendships

Congruence and integrity/genuineness

No going back" Pygmalion

Eviction from old way of being: "no choice"

Intolerance of incongruence

Core conditional relating the only way

The notion of transformational impact

Change expediting change in friendships: loss/gain. "The ripple effect"

Illumination of world "Angle- Poise"

Notion of outgrowth

Complexity/confusion of change

Not being "heard" by friends at depth

The questioning self

Training as a positive force in friendship

The pain of change

Perceptual change from friends (view of Sarah)

The qualities of trust/change in trust expectation. The trusting self

The reflective self

The congruent self

The stripped back self

Finding a new self

Taking risks with self

Sense of increased self

esteem/worth *

Positive growth of self

Healthy/unhealthy relating

The place of friendship

Permanence of change

The jarring of incongruence

Complexity of change

The hidden self/Social self

paradox

Mourning for lost friendships

Relational boundaries

The on-off switch/difficulties

Mutuality with friends but use

of core conditions/balance

The work of managing the

friendship/boundaries

Social vs Professional self

Relational depth thermostat

The 'continuum' of using the

core conditions Friends/clients

BOTH POWER
+ BLENDING.

The blending of self and role-counsellor self/self

The blending of private and professional

Loss of freedom

The separation of selves

New level of ethical functioning/harder/complex

Confidentiality

Friendship contracting/similarities to therapy relating

Satisfaction of rich communication

Holding back of self

Requestion in friendship world

Satisfaction of being asked for help

The open self

The notion of increased expectation from relationships

Friends "coming on the ride"/staying with the growth

The deepening of surviving friendships

"Rogerian" change. Change in Sarah leading to change in friends

The naturalness of easing changes into friendship

Complexity of change hard to understand both for Sarah and friends

Loss of "old self" - inevitable/natural

Gradual nature of change process

Difficulty in recent reflection-ongoing nature of change

Natural maturity vs personal development as agent for change

Importance of core friendships

Sacrificing friendships for self preservation

The clarity of insight

Blending of the personal and the professional

Mourning lost friends

Power

Managing expectation















The personal nature of change

* BEING SEEN

Δ MATURITY + CHANGE

KEY

CLUSTERING →
SUPER-ORDINATE

- ✓  - BLENDING OF PROF/PERSONAL ON/OFF
-  THE HELPING SELF
- SATISFACTION
- ✓  - THE PERMANENT & PERSONAL NATURE OF CHANGE
-  - OUTGROWTH/LOSS
-  - COMPLEXITY OF CHANGE
- ✓  - THE NEED FOR ENRICHMENT/DEPTH
- ✓  - ILLUMINATION
THE ANGLE-POISE LAMP
-  - THE IMPORTANCE OF FRIENDSHIP
-  - POWER
-  - FRIENDSHIP LANDSCAPE
-  - CHANGE & THE RIPPLE EFFECT
- ✓  - COLLISION OF WORLDS
-  - TAKING RISKS
-  - CONGRUENCE/
CORE CONDITIONS

- NOTICING THAT EACH THEME HAS
NEGATIVE/POSITIVE ELEMENTS

- ALSO THAT REMAINING THEMES
ARE PARTICIPANTS UNIQUE 2
QUALITIES.

Appendix 10: Potential Super-Ordinate Themes

Blending of professional and personal/ Collision of worlds

The satisfaction of being asked for help/The helping self in friendship

Permanent/Personal nature of change/Eviction from old ways of being

Outgrowth

Complexity of change in friendship

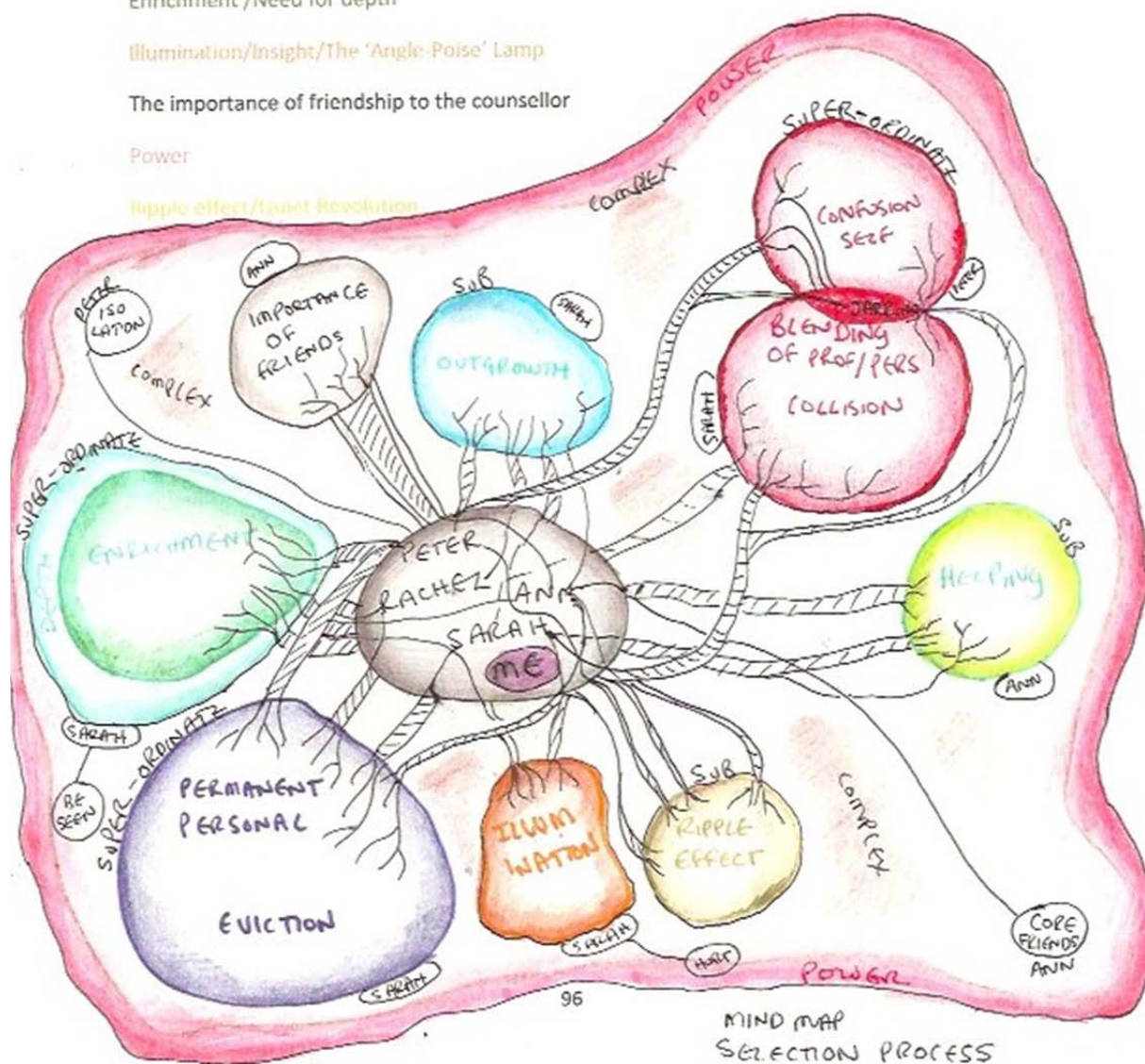
Enrichment /Need for depth

Illumination/Insight/The 'Angle-Poise' Lamp

The importance of friendship to the counsellor

Power

Ripple effect/Trauma Revolution



Appendix 11

Full textual evidence for themes/key text selection process

Theme	All Text	Key Text
<p>Ann: The Blending of the Professional and the Personal: Collision of Worlds.</p> <ul style="list-style-type: none"> - Old life/new life two worlds. - Contrast of colleague/friend relating. - Continuum/blending. - Role confusion. - The on-off switch. - Contracting in friendship. - Managing expectations. - Role playing/being labelled. <p>Paradox</p>	<p>And with that self awareness came different ways of looking and being within the friendships and relationships I had.</p> <p>So I had quite a fixed path which made me very different.</p> <p>I mean one of my close friends died.. after I trained. So I can pick that up later when we talk about the dilemmas and support aspect of it, but that's where everything crossed over. The friend from the counselling side of things helped me with the friendship and where I found myself with the friend who was dying at the time.</p> <p>I think doing all the studying, all the theory and understanding what makes me tick and what, you know, it's not that I see a friend and I'm there analysing them but you are more aware from a..it's different, I'm probably waffling on here, but it's different how you now view people.</p> <p>I mean some of my friends when I ask and when they tell me different things in their life and when I ask a few questions; "Don't you start counselling me!" I'm not that I'm ever aware of...but they say that I've changed and I'm quite...have I done that?</p> <p>Some of the situations my friends have talked to me about, relationships and all the rest of it, in the old days I might have been telling them what I thought and I probably still do that a little bit with friends..but I'm probably very you know, my training might come in there somewhere. I try to get them to see it from their point of view, rather than telling them what I think..what you would do with clients.</p> <p>It is difficult, that on-off switch.</p> <p>Paula, my friend that died...she wanted to talk to me because she knew that I</p>	<p>Which made me very different.</p> <p>That's where everything crossed over</p> <p>It's different how you now view people</p> <p>My training might come in there somewhere</p> <p>What you would do with clients.</p> <p>It is difficult that on-off switch.</p> <p>My friend that died, she wanted to talk to me because she knew I understood..and it gave me a dilemma.</p> <p>I wasn't going to break that confidence.</p> <p>Here it was. It was like mirroring issues with confidentiality.</p> <p>Everything about boundaries was all over the place.</p> <p>It was like there were two different people.</p> <p>I was sort of behaving like a counsellor.</p> <p>I'm glad she saw me as a counsellor.</p> <p>She knew I was strong enough to hear it.</p> <p>I think I reacted to who I was.</p> <p>I don't think I was aware I was behaving like a counsellor.</p> <p>I was trying to hold it together. It was hard.</p> <p>"I knew if I came to talk to you, you'd help me see."</p> <p>Fluid.</p> <p>Friendships for me have just evolved.</p> <p>Paths not consciously taken.</p>

	<p>understood what it was like for people in her position because of the job I did and it gave me a dilemma, because yes, I did but there I was as her friend, I'd known her for 16 years. Her husband was very aware that she would say things to me that she might not say to him but I wasn't going to break that confidence.</p> <p>Here it was. It was like mirroring the issues with confidentiality. Everything about boundaries was all over the place because she was my friend. I wasn't thinking then in relation to being a counsellor but she wanted to talk to me about death and dying because she didn't, her husband didn't want to hear that. She didn't want to say it to him. But she saw me..but..she..because she felt she could tell me things that she wanted to say because she knew that I could deal with it because I was a counsellor and I'd trained in it.</p> <p>Which was right but as a friend I was having to be..it was like there were two different people. I was very aware that I was sort of behaving like a counsellor in some of the conversations I had because I was trying to keep myself together and not be the friend because if I was the friend and sat there and blubbed with her and said;"Ooh no, you're not going to..you can't say this" which she didn't want .</p> <p>She wanted to have the difficult conversations which now I've looked at it and I'm extremely privileged and proud that I could do that.</p> <p>I'm glad she saw me as a counsellor and that she was comfortable and could say it because she knew that I was strong enough to hear it.</p> <p>I just remember the difficulties with..her husband would ask me; "What did she say." I wouldn't break that confidence. I don't know if I would have done that before training..It was such a unique set of circumstances and I don't think I was very aware that I was behaving like a counsellor.</p> <p>I think I reacted to who I was. And I think it was just me in my head sometimes, where I was sort of trying to hold it together depending on whatever situation that we were talking about at the time.</p> <p>It was hard. It was, but I think I've</p>	
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	<p>always in my friendships, they always used to say.. I was a good listener. I was always somebody that people would come and talk to because they could say whatever they wanted and they wouldn't get a reaction. Now I've got the training and I've had the theory that goes with it. So whether that has made ...probably..obviously it's made me a different person. But you know, I'd like to think even if I hadn't had the training that I would still have been the person that she would have had those difficult conversations with about dying.</p> <p>He used to think that there was something more, you know? I mean he was a little bit paranoid. He said: "I knew if I came to talk to you, you'd help me see."</p> <p>I just feel that you know, that they know they can have an open and honest conversation..</p> <p>It made me think do you mean; "I know I'm a counsellor, don't be bringing any of your personal problems." I couldn't imagine doing anything worse!</p> <p>I was asked would they be able to come here to our service for counselling. I made it pretty clear that there wouldn't be a problem. Then my friend said; "Would you be able to counsel her?" and I said; "No." I mean somebody else may say you know: "Never ask me a counselling question, I'm your friend." I couldn't do that. If they were asking me questions about specific things, but if it did crossover, I wouldn't have an issue saying it.</p> <p>Umm..because everything for me has been so fluid.</p> <p>Friendships for me have just evolved. But they've changed through circumstances and paths not consciously taken.</p> <p>I think I gravitate more toward Melanie (peer counsellor) as my friend now. I spend most time with her..she understands me more so totally as the person that I am now.</p> <p>So it's always what people's perceptions of what counselling is and their perception of me in that role.</p>	
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Appendix 12

Key text with page/number

Sarah		
Themes	Page/Line	Key Data
The blending of the professional and personal: Collision of worlds: Professional identity/shift Relational boundaries On-off switch Managing boundaries Social v professional self Relational depth thermostat Continuum core conditions Blending of selves Role confusion Confidentiality Contracting in friendship Easing in Managing expectation Uniqueness of colleague relating Notion of 2 worlds Difficult friendships Unhealthy relating Jarring/2 worlds Paradox of holding back v congruence	1/12	There was an awful lot of self learning.. <i>shifts</i>
	3/26	I am doing a counselling course therefore they didn't want to be counselled
	8/88	It's very difficult..my good friends all know what I do so that can't be <i>boundaried</i> . It's there.
	10/112	You are using the same conditions..is so different from being a friend? No.
	11/122	So the listening and the empathy and all those core conditions are still there.
	10/114	There's a real <i>merging</i>
	10/112	I always wanted to help
	24/249	That <i>interweaving</i> sits with me too.
	14/150	But it is interesting now just talking to you that those <i>confidentiality</i> issues..they do <i>blend</i> over.
	24/247	I did actually think that there was the professional side and then the friends side and yet the two <i>merge</i>
	8/82	If you go out in a crowd there's that <i>expectation</i> ..you have the answers I chose not to tell my husband because I've almost made that <i>contract</i> with her.
	14/156	Actually you <i>kind of do</i> (contract) with friends
	7/47	A real not congruence
	2/18	A real truthfulness that I don't see anywhere else
	2/22	That friendship has gone because of the counselling..there was defensiveness, being threatened..
	7/80	There's a <i>jarring</i> , there's a definite jarring
	8/86	I don't tend to tell people what I do for a living

The permanent and personal nature of change on friendship: No going back Eviction from old way of being “no choice” Core conditions the only way Finding a new self with friends Permanence of change Loss of old self in friendships Personal nature of change	3/28	The congruence and the fact that I could only be a certain way now and that was this way
	3/28	It wasn't that I had a <i>choice</i> , I couldn't tolerate the same things..
	3/30	I couldn't . It wasn't even a choice option.
	12/130	You can't <i>un-learn</i> something
	14/150	There is a simplicity as well because there is only one way of being
	3/46	I am learning, slowly, she says through gritted teeth, to like myself and that has been <i>reflected</i> upon my other friends
	7/80	It has to be this way because I couldn't
	15/162	<i>go back</i> to where I was. There is <i>no way</i> of going back there
	5/52	Now it's not like that. Now I'll say; “I really don't agree with what you have just said”
	20/220	I don't think I was truly honest before I don't think I understand it myself. It's not something that's discussed. I can't imagine that they understand it. I don't get it
The satisfaction/complexity of being a helper: The conflicted helper The satisfaction of helping self in friendship	1/12	I went into counselling quite naively thinking I was going to help people. There was an awful lot of self learning..rawness
	6/54	I will be able to offer me.. stripped back..and that feels much more fresh
	6/68	It feels like an <i>absolute positive</i> I always wanted to help
	10/112	I'm <i>pleased</i> that they can ask me. I'm
	16/165	pleased that they feel they can trust me. It feels more than OK. It feels
	16/170	<i>good</i> . It doesn't feel anything but natural
The notion of outgrowth/ Loss and Gain: Loss of friendship/catalyst for change	2/22	And that friendship has gone..I would say because of the counselling or because of the way I have changed It's been a <i>casualty</i> .
	4/36	It brought it to an end I wasn't heard. Self awareness expedited the end. That's exactly what

Mourning for lost friendship	4/38	I'm saying
	2/20	I have lost 2 very, very close friends. One was a childhood friend..we were friends for 30 odd years
Friends coming along for the ride	4/40	It <i>dissolved</i> . I felt there was a real withdrawing from the friendship. I just felt there was a change throughout the process of me doing the 3 years
	17/180	It was <i>painful</i> to watch it disintegrate
Sacrificing friendships for self preservation	19/206	They definitely support me in the main
	19/212	I would say that the majority of my friends now, old friends that I've had for years and years who have come on that <i>journey</i> with me, have changed..we've changed slightly
The complexity of change on friendship: Confusing shifts	19/214	There's a change towards me definitely
	20/216	Whilst I knew about the 2 casualties, I am now thinking about the people who have been in my life a long time..those friendships have <i>flourished</i>
The pain of change	22/230	I was quite proud of myself. For me it was a quite forthright thing to do. It was just about again being honest to myself and saying; "Well this is what I want" <i>It's about me</i>
	1/12	With regard to the difficulty, I went into it quite naively
Complexity of change	4/40	There's a real sense of <i>confusion</i> about that one because I'm not sure what happened
	5/46	I don't understand it properly myself
Complexity of social ethics	7/82	I am learning slowly through <i>gritted teeth</i> , to like myself and value myself.
	17/180	Life seemed <i>simpler</i> before
Difficulty of reflection/gradual process	8/88	It was <i>painful</i> to watch it disintegrate.
	9/102	It's very <i>difficult</i> because my friends all know what I do
	19/206	I try not to be anything my friends expect me to be. It doesn't feel <i>easy</i> but it's doable
	10/112	It was so much <i>easier</i> before
		Some school mums came round. We were all having a great night..before you know it there's an outpouring of tears; "what should I do?" I just said;"it's really not for me to say. It's a different night... but taking that to a deeper level, I always wanted to help you know?
		Well thinking about it now, gives me a

<p>The need for depth/enrichment from friendship: Colleagues as friends</p>	20/216	<p>bit of <i>clarity</i> I don't think it's something you know, it's a <i>transient</i>...but I think it's a process, <i>continuum</i> It's only now that I'm sat thinking about it that I'm starting to process it It's <i>ongoing</i> It's difficult. There isn't a general rule</p>
	23/245	<p>On the course I've made some <i>wonderful</i> friends and there's a <i>real honesty</i> amongst some of those friends because of everything you've shared..produced an honesty..<i>closeness</i>. It's wonderful</p>
	2/18	<p>There's that sense of being in groups with people who are not even like-minded but who..share something really <i>profound</i> or <i>fundamental</i> or something really <i>sensitive</i> with.</p>
	23/241	<p>Trusting another to hold onto that is quite <i>precious</i> to me..and being trusted..that give the <i>uniqueness</i> to that group that perhaps I haven't found with other friendships</p>
<p>Disclosure/trust/depth</p>	14/146	<p>Friends <i>disclose</i> more, well it seems like that. Is that because I'm more honest, more open to listening</p>
	15/150	<p>It's quite <i>precious</i> for me (trust) you know because it hasn't happened a lot for me. It does with counselling friends. But with actual friendships it doesn't</p>
	15/164	<p>It's about trust. I'd say there's only a handful of people I'd trust. If I really needed to talk to somebody, I'd go to (colleague) upstairs. I'd class her as a friend.</p>
	243/23	<p>Generally, trust has gone down</p>
<p>Not being heard</p>	17/180	<p>There was a real sense of <i>frustration</i> for me there that I was opening myself up...and that was just being completely <i>side-swiped</i>. Yet when I see her again she acts like we see each other every week and I can't be like that because it isn't right.</p>
	17/186	<p>I feel really <i>uncomfortable</i> being with someone who isn't quite happy with the situation as it is but can't say anything..there's a <i>disparity</i> there..</p>
<p>The deepening of surviving friendships</p>	19/210	<p>(communication with friends) is deeper. <i>Deeper</i>. Definitely. Definitely. Much more. There was a <i>superficiality</i> before.</p>

<p>Illumination of friendship, through training: The naked self</p> <p>Clarity of insight</p> <p>The Importance of friendships: The place of friendship</p> <p>Power: Balance/ shift/complexity</p> <p>Mutuality</p> <p>Friendship Landscape shifts: Reduction in friendship circle</p>	20/216	<p>An <i>artificialness</i>, if that's the word with the friendships I lost. My old friends..there's a change towards me. They have come on the journey with me..</p> <p>Flourished..changed beyond belief. It doesn't feel forced or negotiated. It feels <i>natural</i>....of me offering the core conditions</p>
	1/12	<i>Self awareness</i> ..sometimes a real <i>rawness</i> that came from it
	5/46	I am more comfortable with where I am at..it still needs working on obviously..but an improved sense of awareness
	6/54	<i>Stripped back</i> ..yes a real rawness..but I can't be anything else
	17/180	I see a difference, I <i>notice</i> a difference
	17/180	It was painful to <i>watch</i> it disintegrate
	20/224	It isn't right, something's not right
	21/228	I'm starting to <i>process</i> and think; "what's that about?" There's one person in the group who I've <i>realized</i> that I wouldn't be friends with her if it wasn't for this group and if she wasn't friends with someone else
	22/230	I've just <i>noticed</i> myself
	2/18	There's only a pocket of us now and we will get together and it's <i>wonderful</i>
	15/158	It's quite <i>precious</i> for me
	22/230	There's a real we <i>have</i> to be together
	23/243	I'd trust her with my life
	3/26	
	3/28	There was some <i>defensiveness</i> ..that I'm doing a counselling course There was a sense of being <i>threatened</i>
	3/28	I couldn't <i>tolerate</i> the same things Often. Often I'll hear: "You're not analysing me are you?" Like I could.
	9/98	A lot more <i>relaxed</i> with my friends...(but) the core conditions are still there..they are still the same. I try not to judge.. <i>but</i> ..There is definitely a <i>mutuality</i> but there is also a sense of <i>professionalism</i>
	2/20	I have <i>lost</i> 2 very, very close friends.

<p>Ripple effect; Changes in friends: Expediting loss</p> <p>Change reflected in others/enhancement</p>	4/34	One was a childhood friend. (Training)... brought it to an <i>end</i> sooner than it would have done
	4/40	That friendship <i>dissolved</i> ...there was a real <i>withdrawing</i> of the friendship
	6/60	There is a <i>loss</i>
	15/164	I'd say there is only a <i>handful</i> of people I'd trust...I've got maybe 3 or 4 really, really great friends that I'd call up.
	22/232	Friends not acquaintances? Smaller. Yes smaller. <i>Definitely smaller</i>
	4/40	The second friendship was very much my friend who <i>withdrew</i> from our friendship..
	5/42	that's more <i>out of my control</i> but possibly because of the counselling
	5/46	value myself and that has been <i>reflected</i> upon my other friends so that the friendships I have left, I value immensely...and that's been
	5/52	<i>reciprocated</i>
	8/92	changes have been <i>mirrored</i>
	19/212	They are more conscious of it The majority of my friends now..old friends who have come on that journey with me have changed.
	19/214	<i>We've</i> changed slightly. There's a <i>change</i> towards me definitely

Appendix 13

Super-Ordinate themes with sub-themes. Audit of data for participants		
<p>1. Super-ordinates theme: The Need for enrichment and depth in friendship.</p> <p><i>Sub-Theme: Relational Depth/Need for Intimacy</i></p> <ul style="list-style-type: none"> - “There are times where I’ve just got so angry that I’ve just backed off, you know and haven’t really contacted him for a while... only, he’s pretty oblivious to that.” - “I think we have become closer in other respects.” - “I love deep, deep discussions anyway, about anything....it has a very enriching effect.” - “I get feelings of connectiveness..which you know, you could say depending on your definition are quite spiritual.” - “feelings of wellbeing as well.” - “ I do find some of them (old friends) a bit tedious now, which I didn’t before...a bit superficial” - “I’m always itching to get onto some deeper stuff.” -“ It sometimes seems to me now that the conversation is around.. particularly amongst the men but even amongst the women, is around relatively trivial things..” -“ if I’m in a group where the majority..I kind of feel it’s a bit superficial, there’s also a loss of confidence...there’s some sort of response in me..” - “It’s funny how you realize ‘horses for courses’, who supports you. Who is best in what. I know which friends are good for a great night out and I know which friends I rely on if I was at deaths door myself, you know?” - “She wanted to have the difficult conversations which now I’ve looked at it, I’m extremely privileged and proud that I could do that.” - “I’d like to think that even if I had not had the training that I would still have been the person that she would have had those difficult conversations with about dying.” - “I valued her honesty, her courage, her determination..but it was quite tentative..there was a lot of hidden things..” - “I wanted us to be closer because there were touches of that sometimes..there were touches of moments when I thought we were quite close and I wanted this to be sort of expanded and grown on..” -“ I found it very hurtful...I couldn’t cope with some of her behaviour and my expectations of perhaps how I thought she should behave..” - “I suppose what I’m noticing is that the more I’m trying to give..maybe and trying like to facilitate, I don’t think I’m getting that back.” - “It’s about knowing someone for quite a long time, opening up to them on personal levels and then when I feel it really matters, having that emotional support.” - “I’ve known her for a long time, we’ve been through certain things and there has been movement and change so I hope that we’ll sustain this and we’ll grow.” -“ I suppose without actually saying it, I’ve made that a condition that; “I like listening to you but I want to be heard as well.” It’s not been sat down and discussed, it’s just sort of happened really.” - “We’ve become a lot closer and I think it’s because she’s very real and I can relate to that and she also respects you for being the same way.” 	Peter	5/32
	Peter	5/34
	Peter	6/42
	Peter	7/56
	Peter	7/58
	Peter	11/89
	Peter	11/93
	Peter	11/91
	Peter	12/103
	Ann	6/33
	Ann	15/91
	Ann	16/102
	Rachel	2/16
	Rachel	3/20
	Rachel	4/20
	Rachel	7/24
	Rachel	12/48
	Rachel	18/84
	Rachel	23/114
	Rachel	25/124

<p>- “ It’s not a surprise to me that I’ve been able to be so accepting, because this person is real. “</p> <p>- “Its complex but actually, there’s a simplicity as well because there is only one way of being isn’t there..and you can’t really change that.. “</p> <p>- “ I felt very uncomfortable being with somebody who isn’t quite happy with the situation as it is but isn’t able to say anything.”</p> <p>- “ (communication from your friends) deeper..Definitely deeper. Definitely much more. There was a superficiality before.. we didn’t really go deep into feelings..now old friends that I’ve had for years and years who have come on that journey with me..have changed, we’ve changed”</p>	Rachel	28/152
	Sarah	14/150
	Sarah	17/186
	Sarah	19/212
<i>Meaning</i>		
<p>- “ I wanted to do something more rewarding and completely different, but change everything else at the same time..so when you say; “Did it touch your friendships?”..yes it did, in a massive way because there was so much change..it made me appreciate the enormity of what I was doing and the importance of the friendships that I had.”</p> <p>- “You know, for me that was the ultimate.”</p> <p>- “Friendships and what I want from a friendship is now very different.”</p> <p>- “I value my friendships.”</p> <p>-“ When I did my course, it certainly made me reflect on the value of friendship. What this friendship meant to me and the incongruence part of it really ..what I was harbouring that she didn’t know about..”</p> <p>-“ It always seems to be something..now and again..I’m back to thinking:”what does this relationship really mean, what’s it about?”</p> <p>“ There’s some more depth needed really...I suppose I’ve always been like that actually...but it matters more.”</p> <p>-“ An honesty, yes. That is the word I am trying to find and that’s the one. It’s the honesty that’s changed..”</p>	Ann	4/25
	Ann	16/102
	Ann	25/165
	Ann	27/177
	Rachel	3/17
	Rachel	11/42
	Rachel	24/120
	Sarah	5/52
	Ann	5/29
	Ann	24/163
<i>Colleague Friend v Friend Relating</i>		
<p>- “So that friendship that I gained during training, has now probably replaced and sort of added to some of the core people from before. That I didn’t appreciate would happen.”</p> <p>- “I think I gravitate more towards Melanie (also a counsellor) as my friend now. I spend the most time with her and possibly because she understands me more so totally as the person that I am now.”</p> <p>- “Melanie’s a lifetime person.”</p> <p>- “I’m quite often sitting in the pub thinking, actually the only person I want to speak to is her..” because I know that as soon as we get going, it’s going to be something more meaningful.”</p> <p>-“ I’ve got some really good friends who are counsellors where I can share all that more intimate stuff, but actually in other spheres we haven’t got so much in common”</p> <p>- “It was really useful for me at that time, therapeutically but also because of all the triad sessions, I was able to talk about things...to regain a sense of myself. Other friends went because they couldn’t relate to me in the same way..”</p> <p>-“ On the course I’ve made a friend..and when I compare the relationship I had with this person who I’ve become close to, to the friend I was mentioning before, It’s such a different relationship and it makes me feel a bit sad really. Here’s somebody who I can just sit and talk about anything and be honest with each other and sort of cherish each other at the same time. Whereas I realize the one I was talking about to start with..it’s dependent on..it feels like me.”</p>	Ann	27/177
	Peter	11/93
	Peter	26/220
	Rachel	15/66
	Rachel	18/76

-“ The relationship with the person on the course, has been so fruitful in such a short time..”	Rachel	19/88
-“ On the course, I’ve made some wonderful friends... everything you have shared has produced an honesty and even now we will get together and it’s wonderful,”	Sarah	2/18
-“(trust) you know that’s quite precious for me because you know, it hasn’t happened a lot for me. It does with counselling friends. It does. But with actual friendships it doesn’t..”	Sarah	15/158
-“ there’s that sense of being in groups with people who are not even like-minded but who are..who you share something really profound or fundamental of something really sensitive with.. and trusting another human being to hold onto that is quite precious for me and being trusted is also very precious...that gives a uniqueness to that group I haven’t found with other friendships.”	Sarah	23/241
2. Super-ordinate theme: The Blending of the professional and the personal: Collision of worlds.		
<i>Sub-theme; Role confusion/Blending of selves</i>		
-“ I think I’ve got a number of friendships where at some point or another, we’ve had counselling-like discussions.”	Peter	6/42
-“ Yeah well..there has been a couple of occasions when a friend has said something like;”You sound just like a counsellor now.”	Peter	16/128
-“ I think yes..I have eased in..”	Peter	21/178
-“ I did find that at one point I was turning into two different people at the same time and I found it very, very difficult to switch between them...”	Peter	22/180
-“..I think primarily it kind of felt right in my soul...I think how I was turning into a counsellor was more consistent with my true being..friends associated with my old job necessarily they faded away..”	Peter	22/180
-“ there’s a jarring, there’s a definite jarring between what is that real clear path and what just has to be.”	Sarah	7/80
-“ Life felt simpler before..but it wasn’t actually..”	Sarah	7/80
-“ there’s this expectation that if you go out in a crowd or whatever, there’s that expectation from people that ..almost you have the answers...which I clearly don’t..”	Sarah	8/82
-“ There’s this perception often about counsellors. It’s either very positive or not so positive and either way, I’d rather people didn’t know what I did..”	Sarah	8/86
“..I had some friends round to the house and before you know it there’s an outpouring of tears and; “What do you think I should do?” Apart from anything else, I’d had half a bottle of wine..I just said; “look it’s not for me to say.”..it’s about the expectation..but then taking that to a deeper level there is a sense of me, and one of the things I said to you initially was I always wanted to help. I have to be conscious that I can’t do that..You know, having said that is it so different from being a friend? No. You are using the same conditions. So am I doing it? Probably. When I think about it, yes I am.”	Sarah	10/112
-“ There’s a real merging.”	Sarah	10/116
-“Someone (friend) has disclosed something to me and it’s about where that sits with me now. Again it’s that you can’t unlearn	Sarah	12/130

something..but it's also about being honest and that keeps coming up for me. I had to..had to? I decided that I would keep that from my husband because she told me in confidence..and so there is that sense of dishonesty if you like..what it does to me not to tell my husband...boundaries are massive"		
-“ It's funny because when I am talking to you, you know I said before that you know that professionalism leaves me when I become..actually it doesn't, because before, I would probably have told my husband.”	Sarah	13/140
-“ I've almost made that contract with her.”	Sarah	13/142
-“ you know, we don't sit and contract (laugh)....But actually you kind of do.”	Sarah	14/156
-“ I did actually think there was a professional side and then the friends side and yet the two are...the two merge.”	Sarah	24/247
-“ one of my close friends died..after I trained..but yeah that's where everything crossed over..”	Ann	5/33
-“I mean, some of my friends when I ask and when they tell me different things in their life and when I ask a few questions; “Don't you bloody start counselling me!...so I'm not..that I'm ever aware of, you know..but they say I've changed and I'm quite: “have I done that?””	Ann	6/39
-“ I'm more softer in the way I approach things because I think that's now a product of how I've become the person..”	Ann	7/41
-“ conversations about everything else seemed to disappear and she would openly say she wanted to talk to me because she knew that I understood what it was like for people in her position (dying) because of the job I did..but there was I, as her friend..”	Ann	14/85
-“but as a friend, I was having to be ..it was like there were two different people. But I was very aware that I was sort of behaving like a counsellor in some of the conversations I had because I was trying to keep myself together and not be the friend..”	Ann	15/39
-“ I'm glad if she saw that me as a counsellor..and that she was comfortable, that she could say it because she knew I was strong enough to hear it.”	Ann	15/91
-“ it crossed over..but it was just sometimes. I just remember the difficulties with her husband..he would ask me what..certain things..you know;“What did she say?” and I wouldn't break that confidence..”	Ann	15/93
-“It was such a unique set of circumstances, and I don't think I was very aware I was behaving like a counsellor, even though I know she used to label me as such.”	Ann	15/95
-“ He said; “ I knew if I came to talk to you, you'd help me see.”	Ann	18/111
-“ So it's always what people's perceptions of what counselling is and their perception of me in that role. I always laugh about that.”	Ann	27/179
-“there were touches of moments when I thought we were quite close and I wanted this to be ..grown on and occasionally it would be and I began to be aware that, that was often when I was almost in counsellor mode...trying my hardest to sort of focus on those elements of unconditional respect..she did respond to that..”	Rachel	3/20
-“ (role confusion) Yes! I think so.”	Rachel	8/32
-“ I stuck up for it , if you like, the concept and for what I believed in and for the part of me that related to this 'way of being' and I think there were some shifts in our relationship then. He found it	Rachel	16/65

challenging. I think it changed his opinion of me somehow.” -“ I felt it had been useful for her but there was an element of me knowing that I was doing that ...and that I wasn’t sure..if that was really right.”	Rachel	20/94
-“ with the other friend she was telling me something and I was coming up with some things and she said; ” Oh look..counsellor!” but I wasn’t trying to be...we joke about that because that’s the way we are...with the other friend..there was just something different..there was a certain way of being there which I’d stepped out of something and stepped into something else. I felt that shift...it felt in a way that I’d stepped out of the friendship and was in a different role.”	Rachel	21/102
-“I do have to..there are some crossovers there of expectations because I’ve got this role.”	Rachel	23/110
-“I suppose what I’m saying is that I’ve made that a condition. That you know, I like listening to you but I want to be heard as well. It’s not been sat down and discussed. It’s sort of happened really.”	Rachel	23/114
-“ although it’s more open, although I’ve been able to challenge some things, it’s poles apart really.”	Rachel	28/152
<i>Relational boundaries; the on-off switch</i>		
-“ I mean I make it very clear I’m not counselling them but where I’m drawing on my counselling background..”	Peter	6/42
-“with a friend, I do have an agenda, unlike if I was a counsellor so I’m interested in them and so it means I can be much more analytical. I can ask questions...you know I suppose play with psychology which you know interests me which you can’t do when you are counselling and I would throw myself more into it..perhaps I might spin off and talk about similar experiences..”	Peter	7/48
-“I can’t see how there could possibly be an ethical line in using the core conditions outside of counselling.”	Peter	15/126
-“And you know, quite often a glass of wine would be involved, so it’s clearly not a counselling situation...but if they found that helpful, in brackets, therapeutic, I would think that fine. I wouldn’t perceive there’s an ethical problem there. I would say the ethical problem would come if you actually said;”OK, let’s have a discussion and I will counsel you..you are not able to by virtue of being a friend...it’s kind of like for me, not possible by definition..”	Peter	17/134
-“ I did find at one point I was turning into two people at the same time and I found it very, very difficult to switch between them.”	Peter	22/180
-“ I think at the moment, I live in a world and I have a friendship group where I can’t, I can’t combine the two. I have a group of people that I can be counsellor and soft and touchy-feely with and a group of people I can discuss all kinds of other stuff with..”	Peter	28/230
-“ I try to (create boundaries) but of course it’s very difficult, because all my good friends, know what I do. So that can’t be boundaried. It’s there.”	Sarah	8/88
-“ There is definitely mutuality but there is also a sense of you know, professionalism..it’s different when you are out for a meal or a drink with your friends. That’s a different night and I do try to not be anything that people expect me to be..I just want to have a drink and be with my friends.. I don’t know about easy, but it’s certainly doable”	Sarah	9/102

-“The only sense of negotiation comes if somebody asks my opinion. I will give it as a friend whereas in a counselling situation I wouldn’t ..for obvious reasons...so I guess that’s the only fuzziness..the listening and the empathy and all those core conditions are still there.”	Sarah	11/120
-“But I wasn’t going to break that confidence. There were things that she said to me that she wasn’t going to say to him. So I just remember you know, this situation. Here it was, mirroring the issues with confidentiality..everything about boundaries was all over the place because she was my friend. I wasn’t thinking then in relation to being a counsellor, but she wanted to talk to me about death and dying..”	Ann	14/85
-“ If it did crossover, I wouldn’t have an issue saying it.”	Ann	20/133
-“ You know our relationship isn’t therapist and counsellor although sometimes when we walk she will talk to me..sometimes I think there is an expectation that I will be able to give something..”	Rachel	6/24
-“ sometimes there might be an expectation from a friend that you are going to talk in a certain way.”	Rachel	19/92
-“ I really felt that she needed to have a talk...and rather than the usual friendship talk, I did actually find myself going into more of a counselling role and I was aware of that at the time and she responded to it but I guess that was really overstepping that mark a little bit..and she’s a friend so I wouldn’t sit down and say; “let’s have a session.” But it was more in that mode.”	Rachel	20/92
<i>The continuum of the core conditions</i>		
-“ You know, using the core conditions for example in the discussions..”	Peter	6/42
-“ my understanding of the core conditions is that you can use them in life generally”	Peter	6/44
-“ I can’t really think of any sort of mechanism whereby that might happen because if one is sustaining a relationship more, with an awareness of the core conditions and using them perhaps, I can’t see how that would prize anything out of the relationship.”	Peter	9/83
-“I have no difficulty using the core conditions in a friendship or a business relationship.”	Peter	15/124
-“I have found that in making myself more sensitive to others, I have become more sensitive to things happening to me..”	Peter	29/237
-“ I’m touched..(asked for help)..absolutely up for it..I think it does happen more..”	Peter	18/146
-“ the other thing was, I guess, the congruence and the fact that I could only be a certain way now..”	Sarah	4/28
-“ I couldn’t (compromise)..it wasn’t even a choice option..”	Sarah	4/32
-“ If somebody asked my opinion on something..in a nice way, I’ll give it. I will be able to offer that...and that feels much more fresh.”	Sarah	6/54
-“ The on-off switch works..yeah. I am definitely a lot more relaxed with my friends..obviously..but the honesty is still possibly the same and you know, the core conditions are still there..still the same.”	Sarah	9/98
-“there’s a sense of responsibility, that’s for sure..but overriding all that there’s a real sense of I’m pleased that they can ask me..whether that comes from the helping side of me..it’s about listening. How easy is that but how often does it happen? It doesn’t feel anything but natural ..it feels like that is what I...”	Sarah	16/170

-“Now it’s there and if I don’t say it, it sits with me. I don’t know where to put it so it has to come out.”	Sarah	21/228
-“ in the old days, I might have been telling them what I thought and I probably still do that a little bit with friends..but I’m probably very, you know, my training might come in there somewhere..”	Ann	7/43
-“ It was that self perception and that awareness and that wanting to understand..”	Ann	9/65
-“ understanding me really and I think I was just validating what I’ve come to understand and see... once you’ve got this insight , then it’s putting something in place to do something about it and that’s one of the gains you know, open and honest conversation.”	Ann	10/69
-“ I think it just makes me more genuine and real you know?”	Ann	13/81
-“ She wanted to have the difficult conversations and now that I’ve looked at it and I’m extremely privileged and proud that I could do that.”	Ann	15/91
-“ When friends ask for help..it just feels ..natural, normal..they just feel that they can have an open and honest conversation..”	Ann	18/119
-“ You know, so I think some of what I’ve been through, confrontation isn’t a bad thing. So it’s all about honesty.”	Ann	21/137
-“ everything for me has been so fluid. (Friendships) they’ve just evolved. They’ve changed through circumstances and paths that are not consciously taken.”	Ann	22/151
-“ I think in the counselling world, everybody is equal and that has permeated I think, me as a person.”	Ann	26/169
-“my course certainly made me reflect on the value of friendship. What this friendship meant to me and what the incongruence part of it really..what I was sort of harbouring that she didn’t know about and that upset me because it was in between us.”	Rachel	3/18
-“ I think it helped to make me more interested in accepting others than worry about being accepted.”	Rachel	14/54
-“ I think you could say that being congruent, didn’t suit everyone.”	Rachel	16/68
-“ I noticed then how much more open I was in the group and accepting of myself which allowed me to enjoy people in a way that perhaps I hadn’t before.”	Rachel	27/142
-“ It’s not a surprise to me but I’ve been to be so accepting, because this person is real.”	Rachel	28/152
-“ my new friend..it’s open, it’s honest, it’s real. So that’s good.	Rachel	28/152
3. Super-ordinate theme: The permanent and personal nature of change and its impact on friendship.		
<i>Sub-theme; Eviction from old ways of being</i>		
-“ I’m not 100% sure where it’s going to go. It’s sort of moving and shifting. There have been big shifts. I can certainly be..I am more congruent with her and I can certainly challenge things I wouldn’t have before.”	Rachel	11/42
-“It made me realize I was doing certain things for the wrong reasons and that actually I didn’t have to do them at all.”	Rachel	15/62
-“ I was more assertive in my beliefs. That could be seen as challenging perhaps, whereas I’ve been more agreeable before.”	Rachel	16/68
-“ There’s some more depth needed really...I suppose I’ve always been like that really but...it matters more.”	Rachel	24/120

-“ I noticed then how much more open I was..accepting of myself really which allowed me to enjoy other people in a way that perhaps I hadn’t before.”	Rachel	27/142
-“I suppose it’s made me..tentative isn’t the right word perhaps, but just more discerning perhaps..I think it’s helped me to realize that there’s giving and then there’s sort of throwing yourself around!”	Rachel	29/156
-“ I can get quite angry with people who just dismiss things, who do a quick sweep.”	Peter	3/22
-“ I think that exposure really, well it kind of was a bit of a shock to be honest..I mean not a shock that suddenly hit me but over a period of months, you know, that really built up as a major sort of challenge to my..how I felt about the world really”	Peter	3/24
-“ I do find some of them a bit tedious now, which I didn’t do before..a bit superficial.”	Peter	11/39
-“ because of that diminishing connection, if I’m in a group where the majority of people are ..I kind of feel it’s a bit superficial, there’s also a loss of confidence..there’s some sort of response in me..I kind of feel that I’m no longer on their wavelength and therefore I can’t be completely natural, and in not being completely natural is a sort of certain loss of confidence, social confidence which then kind of has the potential of feeding on itself and sort of getting in a negative spiral..”	Peter	13/103
-“If you are in a group of people ..the ambiance is perhaps not what you want, you kind of feel an obligation to be a bit like them..but then it feels a bit unnatural..it doesn’t flow..it’s like the congruence. The congruence is great except for when you don’t want it, you want to do a bit of acting.”	Peter	13/109
-“I suppose in many ways I have been a bit disappointed that more friends haven’t commented on the changes..because for me I think there’s been a big change...I think some of those changes just get lost in the noise. ”	Peter	20/170
-“I got out (old world of work)..and I did that I think primarily because it kind of felt right in my soul..I think how I was turning into a counsellor was more consistent with my true being.”	Peter	22/180
-“ I haven’t been able to try and describe them (changes) to them. It kind of seems a bit personal, a bit spiritual or a bit..”	Peter	24/203
-“It’s made me feel a bit sad about actually not being able to share something that’s very important and precious to me with some of my closest friends.”	Peter	25/206
-“ I have found that in making myself more sensitive to others, I have become more sensitive to things happening to me, eg. Hurtful comments or people letting me down. Comments that seem to challenge my integrity or motives are particularly hurtful.”	Peter	29/237
-“ I do notice that I put myself in more demanding change situations. Feeling psychologically stronger seems to mean that although it might be shitty, I know fundamentally that I’m OK. So I can put up with the shit..for a while anyway.	Peter	29/239
-“ but it’s different how you now view people.”	Ann	6/35
-“ My friends who have stuck by me have noticed have said that; “You are a stronger person..more aware..” I’m more social, more outgoing..”	Ann	11/75
-“ It’s made me a different person..”	Ann	16/101

-“ I think I gravitate more towards Melanie (counsellor) as my friend now..she understands me more so totally as the person I am now through all of the change..”	Ann	24/163
-“ but to me friendships and what I want from a friendship is now very different where I am in my life now.”	Ann	25/165
-“ that friendship has gone..I would say because of the counselling or because of the way I have changed..”	Sarah	2/22
-“(self awareness) expedited the ending of the relationship? Yes that’s exactly what I’m saying..”	Sarah	4/38
-“It’s the honesty that’s changed because I don’t think I was truly honest before.”	Sarah	5/52
-“ I am more trusting in my own judgement and my sense of worth..”	Sarah	6/60
-“ Life seemed simpler before..but it wasn’t actually, but it felt it because what you don’t know, you are now aware of.”	Sarah	7/82
-“ but yet when I see her again, she acts like we see each other every day and I can’t be like that because it isn’t right..”	Sarah	17/18
-“ It was so much easier before.”	Sarah	19/206
-“ I am less tolerant... ten years ago I would never have said that.. whereas now, it’s there and if I don’t say it, it sits with me. I don’t know where to put it so it has to come out.”	Sarah	21/228
<i>No going back</i>		
-“It was a real shift in how I was perceived and whether I cared or not anymore.”	Rachel	15/62
- “ I realized that I didn’t have to behave in a way that was expected. .. This is how I am. So I can be this way even though you are not expecting me to be. That was quite empowering but it did change things.”	Rachel	17/70
-“ That’s probably one of the biggest changes actually that’s happened here and this goes back to not being a rescuer. I cannot do that. I used to when I was younger..my friends needed something, I was there in a flash. I can’t do that anymore.	Rachel	21/102
-“What the training gave me..was the self awareness aspect and with that self awareness came different ways of looking and being within the friendships and relationships I had.”	Ann	2/16
-“ and the self awareness that came with that was that obviously realizing that I wanted the change..”	Ann	3/20
-“ some of it obviously was my choice to happen even though it was painful.”	Ann	3/23
-“ I’m now fully aware that it’s all my choice and I’m doing what I want to do.”	Ann	9/53
-“ once you’ve got this insight, it’s putting something in place to do something about it.”	Ann	10/69
-“ I don’t think I was aware I was behaving like a counsellor even though she used to label me as such...I think I reacted to who I was.”	Ann	16/97
-“ it’s not a conscious choice. It’s just where my life is right now.”	Ann	24/157
-“I could only be a certain way now and that was this way because I had to be true to myself. Where I had put up with things in the past, tolerated things in the past, I couldn’t..it wasn’t that I had a choice..”	Sarah	
-“ and whilst I’ll risk my friendships, parts of them..it has to be because I couldn’t go back to where I was. There is no way of being back	Sarah	7/80

there.”		
-“ you can’t un-learn something.”	Sarah	12/130
-“ something complex yes, but actually there is a simplicity as well because there is only one way of being isn’t there? And you can’t really change that so..if you are changing it, then it’s not the way is it?”	Sarah	14/150
-“ I don’t understand it properly myself. I don’t think they do, I don’t think they do..it’s ongoing..”	Sarah	20/220
<i>Outgrowth</i>		
-“ there are things that aren’t OK..and then I find myself starting to analyse her...but I suppose what I’m noticing is that the more I’m trying to give and trying to maybe facilitate, I don’t feel that I’m getting that back.”	Rachel	7/24
-“ My self- worth has grown and that’s come out sometimes on walks.”	Rachel	8/32
-“ There’s still a bit of a question mark over that (friendship) and I wonder sometimes is it me being a bit too hopeful that this will all come right one day..I perhaps place too much on myself thinking that some of it might be up to me whereas actually it’s not just up to me.”	Rachel	13/52
-“ friendships..went because they couldn’t relate to me in the same way and I probably haven’t got time to relate to them..”	Rachel	15/62
-“ He found it challenging. I think it changed his opinion of me somehow.”	Rachel	16/66
-“ it makes me feel a bit sad really. That there’s somebody who I can just sit and talk about anything and be honest with each other...whereas the friend I was talking about to start with it’s so dependent on..it feels like on me actually.”	Rachel	18/76
-“ I think they’ve (friends) seen the change but I don’t think they are in on it.”	Rachel	27/142
-“ there are times where I just got so angry that I’ve just backed off and haven’t really contacted him for a while. Only he’s pretty oblivious to that..”	Peter	5/32
-“ I think (outgrowth) that might be the case. It sounds a bit arrogant doesn’t it?”	Peter	12/101
-“ so there were a bunch of people associated with (my old job) that you know you can say they were my friends and necessarily they faded away because I just wasn’t doing it....So that was a sort of an aggregate set of friends that I’ve decided actually to jettison.”	Peter	22/180
-“It’s really hard to describe the sort of impact a counselling course has on someone who doesn’t really, hasn’t really thought of that sort of thing.”	Peter	25/204
-“ So when you say did it touch your friendships..yes it did in a massive way because there was so much change you know..”	Ann	4/25
-“ You’ve got friends you take with you..the people I worked with at the bank, yes...It’s funny how you realize ‘horses for courses’ who supports you. Who is best in what. I know which friends are good for a great night out and I know which of my friends I’d rely on if I was a deaths door myself.”	Ann	6/33
-“ They’ve been through it with me you see?..They fully supported..”	Ann	22/148
-“ if something massive happens in my life then I know who would still want to be part of my life and who I could count on..so things have	Ann	23/153

<p>evolved and changed..they get dragged in different positions. So I'm still in the mix with people, I still call them my close friends but they all play a different part in it."</p> <p>-“it couldn't continue because for me there are so many questions and if I felt someone was unhappy with the situation..me..I would hope they could tell me and that isn't the case and therefore I felt very uncomfortable being with somebody who isn't quite happy with the situation as it is but can't say anything."</p> <p>-“ There was a superficiality before, and I guess that's what happened with that friendship..”</p> <p>-“ I would say that the majority of my friends now, old friends..have come on that journey with me, have changed, we have changed slightly..”</p> <p>-“Generally trust has gone down I guess.. or it depends on who you think about..”</p>	<p>Sarah</p> <p>Sarah</p> <p>Sarah</p> <p>Sarah</p>	<p>17/186</p> <p>19/212</p> <p>19/212</p> <p>23/243</p>
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